

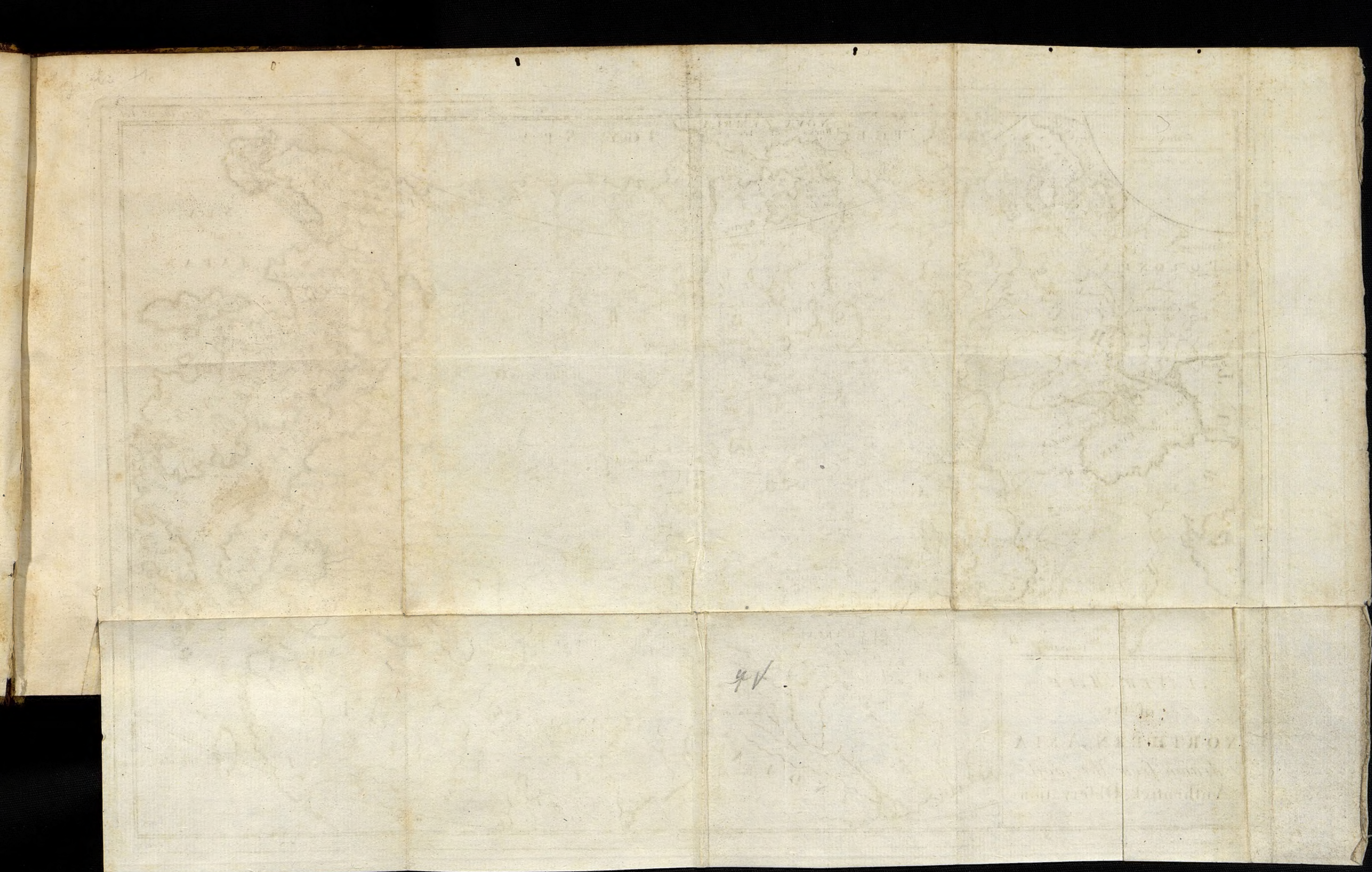
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vol 8

1753





AN
ACCOUNT
OF THE
PRESENT STATE
OF THE
NORTHERN ASIA,

Relating to the NATURAL HISTORY of
Grand Tatary and Siberia:

AND THE
Manners, Customs, Trade, Laws, Religion
and Polity of the different People inhabi-
ting the same.

Together with
Some OBSERVATIONS concerning *China,*
India, Persia, Arabia, Turkey, and Great
Russia.

THE WHOLE
Compiled out of the *NOTES* belonging to the
foregoing HISTORY, and digested into Method
by the TRANSLATOR.

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ACCOUNT

OF THE

PRESENT STATE

OF THE

NORTHERN ASIA

RELATIVE TO THE RUSSIAN EMPIRE

Grand Tatars and Siberia

AND THE

RUSSIAN COLONIES, TRADE, FISHERY,
AND POLICE OF THE DIFFERENT PEOPLE INHABITING THE LANDS

OF THE

SOME OBSERVATIONS CONCERNING THE
INDIAN, TURK, AND OTHER
PEOPLES

THE WHOLE

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RUSSIAN EMPIRE, AND THE
LANDS ADJACENT

OF THE

TRANSLATED BY J. K. KANTOR, A. D. 1800
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ПРЕЗИДЕНТСКАЯ
БИБЛИОТЕКА
ИМПЕРАТОРА РЕДКИХ КНИГ

Им. № 2177



AN
ACCOUNT
OF THE
PRESENT STATE
OF THE
NORTHERN ASIA.


PART I.

CHAP. I.

*Observations upon Grand Tatary, and
the Tatars in general.*

SECT. I.

*Of the Extent, Nature of the Soil and Air of
Grand Tatary.*

 *GRAND Tatary* in its present State *Extent.*
extends from the 75th as far as the
150th Degree of Longitude, reck-
oning from the Eastern Bank of the
River *Volga*, to the Shores of the Sea of *Ja-*
pan, North of *Corea*, which makes no less
A 2 than

than a Length of 750 German Leagues; its Breadth is pretty unequal; for tho it may be reckon'd almost from the 38th to the 52d Degree of Latitude, yet it is much more in some Places, and less in others: However we may venture to allow 200 German Leagues for it, without running the Risk of being deceiv'd.

Bounds:

A great Branch of Mount *Caucasus*, which begins at the Eastern Bank of the *Volga*, about the 52d Degree of Latitude, and runs from thence almost directly East, as far as the Eastern Ocean, separates *Grand Tatar*y on the North side from the vast Kingdom of *Siberia*: The Eastern Sea bounds it on the East, and the *Caspian* Sea with *Russia* makes its Frontiers on the West.

[The Author of these Remarks omits the South Bounds of *Tatar*y, possibly in doubt whether to reckon for such the two *Buchar*ias, or *Persia* and the *Indies*. But tho the *Buch*arias are possessed by the *Tatars*, I see no reason why they should be included under the Name of *Tatar*y, any more than *China* or *Cbowarazm*, which is also subject to them. For the same reason also, I think *Turkestan* should still be consider'd as a distinct Kingdom, tho it is no longer in the Possession of the People from whom it had the Name. It is indeed like the rest, a Part of the Dominions of the *Tatars*, but not a Part of *Tatar*y, which Name should be confin'd properly to the Country which they originally came from; so that by *Grand Tatar*y, I would have no more understood, than a Name to express in general the Countries subject to the *Tatars*, without confounding them together.

*Grand Tatar*y, no doubt, makes a considerable Part of the Country, which, according to the Orientals, fell to *Japhet's* Share, and which

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which *Abulgasi Chan* calls *Kuttup Shamach*; a ^{Kuttup} Name so disfigur'd, as most of his Terms are, ^{Shamach} that I can make nothing of it. The *French* Editor will have it to contain all the Lands situate to the North and North West of the *Caspian* Sea, and North East of the *Indies*, comprehending at present *China*, *Japan*, *Grand Tatory*, *Siberia*, and its Dependances, *Russia*, *Poland*, *Sweden* and *Norway*.]

As all this great Country is situate in the ^{Charming} finest Climate in the Universe, it is every where ^{Country,} of an extraordinary Goodness and Fertility, ^{fertil, but} but it has this Misfortune, that as it is perhaps ^{destitute of} the highest of all the habitable Earth, it is ^{Water in} found in several Parts to want Water, tho' al- ^{many} most all the great Rivers of *Asia* have their Springs in the Mountains of this Country, so that it is not habitable but near the Rivers and Lakes: For an instance of the great Elevation of this Country, you need only see *Father Verbiest* thereon, who affirms in one of his Letters, that the late Emperor of *China*, in a Voyage which he made in the Year 1683, in the Western Part of the Country of the *Mungals*, having had the Curiosity to know the Difference between the Height of a certain Place, about eighty Leagues to the North of the ^{The Land} great Wall towards the Spring of the Ri- ^{greatly e-} ver *Karga Muran*, and the Ground about ^{levated.} *Pekin*, gave him Orders to measure it, and that he found, after a very exact Examination, that Place was higher than the Sea-Coast nearest the City of *Pekin* by 3000 geometrical Paces, which makes about three Quarters of a *German* League.

This great Rising is the Cause that this ^{Cause of} Country appears to be very cold, in compari- ^{the ex-} son of others which are under the same Lati- ^{ceeding} tude ^{Cold.}

tude with it; and Persons of Credit who have travell'd in it have assured me, that even in the Heat of Summer the North Wind is so piercing, that one had need to cover one's self in the Night to avoid being incommoded by it, because in the Month of *August* there is very often Ice the thickness of a Crown Piece, and sometimes of two, in a Night's time, which Father *Verbieft* would in some measure attribute to the Salt Petre; of which he affirms, the Land of this Country is so full, that there is found every where in Summer, by digging four or five Foot into the Ground, Clods of Earth quite congeal'd, and even intire Heaps of Ice.

and of its
being so
full of
Stepps, or
Desarts.

Goby.
Shamo.

This same extraordinary Elevation is also the Reason why so many Desarts are found within the Bounds of *Grand Tatar*y. But these Desarts, to which the *Russians* have given the Name of *Stepp*, are not altogether so frightful as we fancy them; for set aside the grand Desarts of *Goby*, heretofore called *Shamo*, and some other small sandy Desarts, which are very few; all the other Desarts or *Stepp*, which are found in this Country, produce Grass in abundance, as high as one's Middle, so that they want only Water to make them the most fruitful Plains in the World. Nevertheless so much of this vast Country as is supply'd with Water, is sufficient for the Support of four times the Number of the present Inhabitants of *Grand Tatar*y, if it was well cultivated and look'd after: But there are none besides the *Mohammedan Tatars* who till their Lands, and they till no more than just what is necessary to support them; for the *Callmaks* and the greater Part of the *Mungals* have not at all the Use of Agriculture, subsisting intirely upon their Cattle: This is the reason why they can have no

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fixt Habitation, being obliged from time to time to change their Quarters according as the Seasons of the Year change. Every Orda or Tribe has a particular Canton which belongs to them, where they go in the Summer and inhabit the Northern Plains, and in the Winter those which lie to the South.

In the Southern Part of *Grand Tatory*, which No Town contains the Countries of *Turkestan*, *Chowarazm*, ^{except to-} the *Bucharas*, and *Tangu*, ^{wards} there are found *China* and Towns; but in all the rest there are none at ^{the Eastern} all, except four or five towards the Coast of *Ocean*. the Eastern Ocean, and some few others towards *China*, which the *Mungals* of *Nichieu* have built since they have been in Possession of *China*.

Grand Tatory has also this Peculiar to it, ^{No Forests} that it does not produce a Wood of tall Trees ^{in Grand} of any kind whatsoever, except in some few ^{Tatory.} Places towards the Frontiers. All the Wood that is found in the Heart of the Country consists in Shrubs, which never exceed the Height of a Pike, and those are very rare.

All the sandy Grounds of *Grand Tatory* are ^{Sandy} of the same Nature with those in the Province ^{Grounds} of *Kuigan* in *Chowarazm*, producing excellent ^{excellen} Pasture, seeing the Grass would grow to the height of a Man, if it was not for want of Water in many Parts; but on Account of that Defect, most of the Grass of those Plains decays presently at the Root, and becomes good for nothing. And as that wither'd Grass quite choaks up the Young, the *Tatars* are accus- tom'd at the beginning of Spring to set fire to the old Herbage, which extends as far as it can find Fuel, and sometimes in *Grand Tatory* spreads above a hundred Leagues round, and immediately after the new Grass shoots up e-

very where with such Force, that in less than fifteen days it reaches the height of a Span; which shews the great Fertility of the Soil of that great Country.

SECT. II.

TATARS, whence descended.

Tatars de-
scended
from
Turks.

Known by
the Name
of Turks
before
Zingis
Chan.

Name
Turk still
retained
among
them-
selves.

ALL the *Tatars* pretend to be descended from *Turk*, the eldest Son of *Japhet*; and as they suppose that *Japhet* before his Death appointed him to be sovereign Head of his Family, which belong'd to him in some measure in right of Eldest, they look upon themselves to be of a more noble Extraction than the neighbouring People, who are believed to be descended from the other Sons of *Japhet*. At least 'tis certain, that they have always borne the Name of *Turks*, until *Zingis Chan* having reduc'd all the Tribes of that Nation under his Obedience, the Name of *Turks* has by degrees been lost with regard to their Neighbours, who from thenceforth have call'd them by no other Name than that of *Tatars*, tho not with regard to themselves, seeing they always retain'd among them that of *Turks*, pretending also that no Nation besides themselves has a Right to bear that Name.

[It is observable that in the Book of the *Sharif al Idris*, corruptly called the *Nubian Geographer*, there is no mention made either of the *Moguls* or *Tatars*, but all that Country which goes at present by the Name of the *Eastern* and *Western Tatory*, are made to be peopled by different Nations of *Turks*: And this is the more remarkable, because that Author wrote but a little

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little before the Time of *Zingis Chan*, viz. about 1170. However we hear of *Tatars* elsewhere.]

'Tis from *Tatar Chan*, mention'd p. 7, and elsewhere, that the Tribe of the *Tatars* has taken its Name, and not from a River called *Tata*, as the greatest part of Historians pretend, because we are now very well convinced that there is not a River of that Name to be found in all the North of *Asia*.

['Tis very probable the Tribe of *Tatars* took their Name from some of their Chiefs, as most of the rest did ; but we cannot say particularly that it was from *Tatar Chan*, because all the History of the Original of the *Tatars* being fabulous, there is room to doubt whether ever there was such a Prince of that Nation as they describe him ; especially at the time he is pretended to have reigned.]

The Country which the Tribe of the *Tatars* and the divers Branches of it have heretofore possessed, is precisely that known at present to us by the Name of the Country of the *Mungals*.

'Tis from the Tribe of the *Tatars* that Strangers have borrow'd the Name of *Tatars*, which they give at present to all the Nation. To say positively on what Occasion that happen'd is an Impossibility ; nevertheless, if I may be permitted to give my Conjectures thereupon, it seems very likely to me that we owe this Name, in the Extent it is at present taken, to the *Nestorian* Missioners, whom we know for certain to have extended their Conversions in the ninth and tenth Ages very far on the side of *Tangut*, and the other Provinces to the East of that Kingdom, which were at that time possessed by divers Branches of the Tribe of the *Tatars*, and by the Allies of that Tribe. And as those Gentlemen undertook to give the

World a great Notion of the Advantage which would accrue to Christianity by their Labours on that Occasion, they did not fail to magnify the Power of those *Tatar* Princes at whose Courts they had Access, largely attributing to them Empires, Titles, and Riches, which existed no where but in their own Imaginations. But they have not taken care to inform us, that the *Moguls*, to whom they had not Access, had Princes at least as powerful as those of the *Tatars*; tho' it may be in truth they had no certain Knowledge of that so considerable Branch of the *Turkish* Nation, which inhabiting at that Juncture to the North of the Tribe of the *Tatars*, might be look'd upon by them, so far as they knew of them, as a savage and barbarous People.

Be that as it will, in all Appearance, the World being prepossessed by the Insinuations of those good Missionaries, by degrees fell into the Custom of giving the Name of *Tatars* to all the People inhabiting the North of *Asia*, and that this Custom came to be establish'd from the time of the Invasion of *Zingis Chan* in the *Southern Asia*; for when it was known that the Prince of the *Moguls* was at the same time Sovereign of the *Tatars*, 'twas no longer doubted but that all the People of those Quarters were *Tatars*: and without inquiring farther into the Difference between those two Names, they chose rather to retain that of the *Tatars* already known to them, than that of the *Moguls* of which they had heard no mention before, and which they suppos'd for that reason to have a less extensive Signification. At least it is certain, that the *Chinese*, who don't trouble themselves about what passes among their Neighbours, are accusom'd to give the Name of

of *Tatars* to all the *Turkish* Nation in general; only because that Tribe which dwelt upon their Borders is the only one they were acquainted with, and with which they had often considerable Disputes.

[The aforesaid reason may pass well enough ^{Another Reason.} with regard to Strangers giving them the general Name of *Tatars*, but not with regard to their Neighbours, the *Chinese* excepted, who being nearest them might give their Name as best known to them indifferently to all the other *Turkish* Tribes, whom they consider'd as the same People with the *Tatars*: But the same reason will not hold with regard to People farther off, for then by that Rule the Name of *Moguls* should be better known to the Southern Provinces of *Asia*, as being nearer to them, and on this side the great sandy Desert, which must in a great Measure have kept them from a Knowledge of the *Tatars*, if they had not made themselves famous some other way. Besides, where is the Probability that the *Nestorian* Missioners should have Credit enough to establish their Name among the rest of the *Asiatics*, or that these latter should be beholden purely to them for their first Knowledge of those People? The reason therefore in all Appearance should be sought for elsewhere. 'Tis probable, that till the time of *Zingis Chan* the Tribe of the *Tatars* was the most considerable and best known of all the Eastern Branches of the *Turkish* Nation, on account of their warlike Exploits, to the rest of the *Asiatics*, and in particular to those West of *India*, as the *Persians*, &c. who are chiefly concern'd in this Enquiry; and that the Name of *Moguls* prevail'd but so long as their Dominion lasted over the Southern Provinces of *Asia*, which ending,
the

the Name of *Tatars* took Place again. And this Conjecture is supported not only by the preceding History, in which we find the *Tatars* after many Struggles prevailing over the *Moguls*, and the very Name as well as the Empire of the last utterly destroy'd under *Siuntz Chan*, till their issuing forth from *Irgana-kon*; but also by the *Arabian* and *Persian* Histories, which often speak of the *Tatars*, but never mention the *Moguls* before *Zingis Chan*.]

S E C T. III.

*Of the several Branches of the TATARS,
particularly so called.*

*Moguls
and Tatars
divided in-
to three
Nations.*

THE [Posterity of the *Moguls* and] *Tatars* possess all the North of *Asia*, and are divided at present into three different Nations, viz. 1. *Tatars*, particularly so called, who are *Mohammedans* and inhabit the West about the *Caspian Sea*; 2. The *Callmaks*, who possess the middle; 3. The *Mungals*, who dwell in the East towards the Oriental Ocean: For as to the other *Pagan* People who are dispersed throughout *Siberia* and along the Shores of the Icy Sea, tho' without doubt they are descended from the *Tatars*, they are not consider'd, at present, as making a Part of them, but as savage People: With regard to whom it may be said, they do not differ among themselves, but are all of a Kind; and if any are found more civiliz'd towards the Frontiers of the *Callmaks* and *Mungals*, they should be consider'd rather as Branches newly separated from those two Nations, than as making any Part of the antient Inhabitants of *Siberia*.

The

The *Tatars*, particularly so called, all profess ^{Tatars,} the *Mohammedan* Worship; tho there are some ^{properly so} Branches of them whose Religion seems to ^{called,} partake much more of *Paganism* than *Moham-* ^{subdivided} *medism*. They are subdivided again into divers ^{into 12} Branches. Branches, of which the most considerable are,

1. The *Usbeck Tatars*, who inhabit Great ^{1. Usbeck} *Bucharia*. ^{Tatars,}
2. The *Tatars* of *Chiva*, who are usually com- ^{2. Tatars} prehended under the Name of *Usbeck Tatars*, ^{of Chiva.} and inhabit the Country of *Chowarazm* about the Mouths of the Rivers *Amu* and *Khesell*.
3. The *Cara Kallpakks*, who dwell along the ^{3. Cara} River *Sirr* to the East of the *Caspian* Sea, and ^{Kallpakks.} North of the *Tatars* of *Chiva*, possessing the West part of *Turkestan*.
4. The *Casatscha Orda*, which have their A- ^{4. Casat-} bode about the River *Yemba*, to the North ^{cha Orda,} East of the *Caspian* Sea, and possess the East part of *Turkestan*.
5. The *Tatars* of *Nagai*, who dwell betwixt ^{5. Tatars} the Rivers *Wolga* and *Jaic* to the North of the ^{of Nagai.} *Caspian* Sea.
6. The *Bashkir Tatars*, who inhabit towards ^{6. Bash-} the Foot of the Mountains of *Eagles*, to the East ^{kir Tatars.} of the River *Wolga*.
7. The *Tatars* of *Uffa*, who live in the ^{7. Uffa.} Kingdom of *Casan*, to the North of the *Bash-* *kirs*, between the River *Wolga* and the Moun- tains of *Eagles*.
8. The *Circassians*, who inhabit the Country ^{8. Circas-} to the West of the Mouth of the River *Wolga*, ^{sians.} and the North West of the *Caspian* Sea.
9. The *Daghestan Tatars*, who lie to the South ^{9. Daghes-} of the *Circassians*, and to the West of the *Cas-* ^{tans.} *pian* Sea.

10. Of
Kouban.

10. The *Kuban Tatars*, who extend themselves along the Banks of the River *Kuban*, between the *Palus Meotis* and the *Black Sea*, at the Foot of the Mountains of *Caucasus*.

11. Crim
Tatars.

11. The *Crim Tatars*, who possess the *Peninsula of Crimea*, and the Northern Shores of the *Palus Meotis* and the *Black Sea*, between the Rivers *Don* and *Borysthenes*.

12. Of
Budziach.

12. The *Tatars of Budziach*, who inhabit between the Rivers *Borysthenes* and the *Danube*, to the West of the *Black Sea*.

All the
Tatars re-
semble one
another.

All these *Mohammedan Tatars* are usually of a middle size, but very strong; they have very swarthy Complexions, their Eyes large, black and lively, their Faces very broad and flat, with a great hawked Nose; insomuch that they may be easily distinguished by their Features from the *Callmaks* and the *Mungals*.

Differ in
Habits.

Their Habits differ according to the different Countries they possess; for those who dwell upon the Borders of *Persia* and the *Indies* imitate those Nations in their Way of Dress. Others who inhabit towards the Borders of *Russia* go clothed much like the *Russians*: and to conclude, those amongst them who border on the *Turks*, conform much to that Peoples Manner of Dress.

Live by
Robbing.

It may be said in general of all the *Mohammedan Tatars*, that they live purely by robbing and preying on their Neighbours, as well in Peace as in War, wherein they differ much

Callmaks
and Mun-
gals live
peaceably.

from the *Callmaks* and *Mungals*; who, though *Pagans*, live quietly on the Produce of their Flocks, and do no harm to any one except they first do harm to them.

S E C T. IV.

The Government of the TATARS.

THE word *Chan* is in use only among the *Title of Tatars*, as well *Mohammedans* as *Pagans*, *Chan.* and signifies properly a Lord, or reigning Prince: They give this Name indifferently to Princes who reign over vast Provinces, and to those who possess a small Extent of Country, and also to those who are tributary to other Princes. Thus the Emperor of *China*, as being of *Tatar* Extraction, is called *Chan*, just as the *Chan* of the *Calcha Mungals*, who is under his Protection, and divers other petty *Chans* of the *Mungals* are, inhabiting near the Springs of the River *Jenisea*, who are tributary to the *Chan* of the *Calcha Mungals*. And it is sufficient amongst the *Tatars*, in order to bear this Title of Honour, to be acknowledg'd the reigning Prince of some certain State, be it great or small; but excepting the Prince reigning, 'tis not permitted any Prince of his House, how powerful and rich soever he may be, to take the Title of *Chan*; they must be content with the Title of *Sultan*, which belongs to the Princes of the Family of the *Chan*. Nevertheless as the Right of Force reigns absolutely with this People, one sees very often that a *Chan* is deposed and put to Death by his nearest Relations, without any one looking on the new *Chan* as an Usurper; wherein the Doctrine of absolute Predestination (which every one knows to be the favourite Doctrine of the greatest part of the *Mohammedans*) stands them in great stead; and 'tis for this reason, that

Given to none but the reigning Prince.

Princes of the Blood called Sultan.

*Distinction
between
Chaan
and Chan.*

that these sorts of Violences are observ'd to happen much oftner among the *Mohammedan Tatars* than the *Callmaks* and *Mungals* which are *Pagans*. From what has been said it appears evident enough, that the Distinction which some Authors have been pleas'd to make between the Title of *Chaan* and that of *Chan*, (pretending that the former imports a great Superiority over the latter) is nothing but fancy; it being at present no longer a Doubt (at least among those who have any Knowledge of the Customs of these People) that the *Tatars* know not any other Title of Sovereignty or Lordship than that of *Chan*.

*All the
Oriental
Authors
take no-
tice of it.*

Pag. 380.

*Idem.
Pag. 81.*

[The Annotator probably is mistaken here, since the Distinction between *Chaan* and *Chan* is mention'd by all the Authors we know of, who have given an Account of the Affairs of the *Tatars* from the Oriental Historians. And M. de la Croix, in his History of *Genghiz Chan*, not only assures us, that great Emperor, when he named *Ostai* for his Successor, declar'd him *Chan* of *Chans* by the Title of *Chaan*, which he gave him, and that the Successors of *Ostai* retain'd that Title, but delivers this Alteration as one of the Laws of *Zingis Chan*, in which it is forbidden to give his Successor any Title but that of *Chaan* with two *a*'s. This Circumstance would put the Question beyond dispute, had M. de la Croix cited *Fadlallah* or any credible Historian for his Authority; for nothing can be concluded against this Distinction from the Silence of an Author, especially one who declares himself a Stranger to the History of the Successors of *Zingis Chan* in the Empire of the *Moguls*, after *Coplay*.]

Among

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Among the *Tatars*, as well *Mohammedan* as *Pagans*, when the *Chan* dies, all the Princes of the reigning Family, and all the Heads of the several Tribes which are under the Dominion of that House, meet at an appointed time at the Place of usual Residence of the deceased *Chan*, where they proceed to the Election of a new one; examining only who may be the eldest among the Princes of the reigning House, without having any regard to the Seniority of the divers Branches which compose it, or to the Children of the deceased; and they never fail to elect him who appears to be oldest, unless some extraordinary personal Defect be found in him.

The Election of a Chan.

Falls always on the eldest of the reigning House.

What I have observ'd, is to be understood, when Affairs are in a settled State, and according to the antient Customs of that Nation: But as Order is a thing rarely to be found among the greater Part of the *Tatars*, it often falls out, that the most powerful among the Princes of the reigning House usurp that Dignity from the lawful Successor; and on those Occasions, they do not fail putting to death all those who dare oppose the Usurper: Nevertheless this Case happens seldomer among the *Pagan* than the *Mohammedan Tatars*.

Force often sets aside this Order.

'Tis worth observing in this Place, that all the *Chans* who reign at present over the *Mohammedan Tatars* are sprung from the Posterity of *Zuzi Chan*, eldest Son of *Zingis Chan*; for the *Chans* of the Country of *Chowarazm* descend from *Sbeyhani Chan*, Son of *Zuzi Chan*, by *Arab Shab*, paternal Uncle of *Abulgair Chan*, Grandfather to the aforesaid *Shabacht Sultan*.

All the Chans of the Mohammedan Tatars sprung from Zuzi Chan.

The *Chans* of Great Bucharía, and Country of Balk, are descended of *Togai Timur*, youngest Son of *Zuzi Chan*, by his Grandson *Abai*.

The *Chans* of *Turkestan* and *Tashkant* are likewise sprung from *Togai Timur*, youngest Son of *Zuzi Chan*, by *Djanish Sultan*; and

The *Chans* of *Crimea*, descend from *Hagi Geray Chan*, of the Posterity of the same *Togai Timur*, youngest Son of *Zuzi Chan*.

[*De la Croix* supposes the Posterity of *Zingis Chan*, are preserv'd only in the *Chans* of the lesser *Tatary*, or *Crim*, and in the Branch of the *Uzbek Chans*, who reign in *Ma wara'nabhr*.]

Title of
Chan, why
found a-
mong the
Governors
of Sultan
Moham-
med.

As our Author gives the Title of *Chan* to several of the Generals and Governors who serv'd *Sultan Mohammed Chowarazm Shab* in Great Bucharía; it must be observ'd, that the greatest Part of them were actually the Heads of some petty *Turkish* Tribes settled in *Turkestan* and Great Bucharía, to whom *Sultan Mohammed* was willing to leave the empty Title of *Chan* which they bore before, whilst he was in Possession of their little States.

[He gave * *Inalzick* the Title of *Chan*, which he had not before, calling him *Gagir Chan*.]

Sultan, Ti-
tle given
to the el-
dest Son of
a Chan.

Among the *Mohammedan Tatars*, the Title of *Sultan* is appropriated to the eldest Son of the *Chan*; and tho the Title of *Sultan* is also given to the other Sons of the *Chan* in speaking to themselves, yet it is not given to them when one speaks of them to a third Person, as is done, speaking of the eldest Son of the *Chan*.

The

The Brothers of the *Chan* also bear the Title *Also the* of *Sultan*, just like the Sons of the *Chan*; but *Brothers.* of the Children of a *Sultan*, only the eldest has right to be called *Sultan*, and that Title passes from eldest Son, to eldest Son, so long as the Branch remains.

The *Tatars* pay the Tithe of all their Effects *Tatars pay* to their *Chans*, and this Tithe extends among *Tithes to* the *Mohammedan Tatars*, not only to the Cattle *their* and Corn, but also to Slaves, and other things *Chans,* which they may acquire, whether by way of Arms or Traffick. Nevertheless the *Chan* is commonly satisfy'd with the Tithe of the Cattle, Grain and Slaves: And as the *Callmaks*, and the *Mungals* of the West, have not the Custom of cultivating their Lands, this Tithe is reduc'd among them to that of the Beasts, and of the Booty which they may get from their Enemies in time of War.

After the *Chan* has had his Tithe, they pay *And to* yet an other Tithe of the Remains to the *their Mur-* *sa* of their Tribe; so that every *Tatar* Family *sas.* must pay yearly two Tithes, which has no bad resemblance of the double Tithe which the Country People of the greatest part of *Europe* must pay to the Church and to the Parson. But therein we find this remarkable Difference, that the *Tatars* are quit on paying these two Tithes, tho our Peasants, besides those two Tithes, must pay Contributions, Imposts, and so many other Charges which amount to the Value of three or four others at least.

Custom has very wisely regulated among the *Tithes* *Tatars* the Condition of Princes, Brothers and *paid by* Relations of the *Chan*; for as on one side it *the Chil-* secures in some sort the establish'd Govern- *dren of* *the Chan,* ment, by the Disability it lays the Princes un- *as well as* der of the House of the *Chan* of forming In- *other Sub-* *jects.*

trigues, and maintaining Factions in the State, it secures on the other side the Lives and Effects of the same Princes against the Jealousies of the Government; and 'tis for this reason that there is never seen among them those Actions of a barbarous Policy which are so common in the other Courts of the East, where a Prince is no sooner mounted upon the Throne, than he begins by cruelly sacrificing his Brothers and other Relations to the Security of his Person and his Reign: Nevertheless as with the *Tatars*, as well as with all other Nations, as civiliz'd as they pretend to be, there is no Law or Custom so holy as to restrain them against the Violence and immoderate desire of Reigning; we see Instances enough in the foregoing History, of one Brother thrusting another headlong from the Throne into the Tomb: and also of Children doing the same by their Fathers, to mount therein in spite of the Laws and the most sacred Obligations.

Account of the Tatars killing all they meet when they go to bury their Chans, fabulous. I know not from whence *Marco Polo* has taken what he advances, that in his time the *Tatars* were accusom'd at the Funerals of their *Chans*, to slay all those they met in the way they took to carry the Corps to the Place appointed for the Sepulture of the Successors of *Zingis Chan*; and that a little before his Arrival in *Grand Tatary* there had been 20000 Persons massacred in that manner, at the Interment of *Mangu Chan*, Grandson of *Zingis Chan*, when it is certain nothing like it is at present practis'd among any Branch of the *Tatars*; and as among all the Eastern Authors who have written of the *Tatars*, there is not one found that charges them with so abominable a Custom; one has reason to doubt the Truth of so strange a Fact: Especially if it be consider'd, that in so vast a Country

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Country as *Grand Tatory*, where the Inhabitants live dispers'd here and there in Huts, one might travel several hundred Leagues without meeting a thousand; I will not say twenty thousand People, unless one supposes they assembled on purpose to enjoy the Pleasure of having their Throats cut on so solemn an Occasion; at which however, there is no likelihood that the Throng was ever very great.

This joined to several other manifest False-M. Polo hoods which are found in the Writings of that ^{full of} Author, makes me look upon him as one very ^{False-} little to be depended upon, how well soever his ^{hoods.} Reputation may have been hitherto establish'd, when we had not any distinct Knowledge of *Grand Tatory*, and the other Countries farthest Eastward.

All the *Tatars* in general, of what Country ^{Aimaks, or} or Religion soever they be, have an exact ^{Tribes.} Knowledge of the *Aimaks* or Tribes from whence they are descended, and they carefully preserve the Remembrance of them from Generation to Generation. Altho also in process of time some Tribe comes to divide itself into divers Branches, yet they always reckon those Branches as belonging to such a Tribe: Insomuch that one shall never find any *Tatar*, how unpollish'd soever in other Matters, who cannot tell precisely from what Tribe he is sprung.

Every Tribe or Branch separated from a *Murfas* or ^{Chief.} Tribe, has its particular Chief taken out of the same Tribe, who bears the Name of *Murfa*; and it is properly a kind of Majority, which ought to descend regularly from eldest Son to eldest Son, in the Posterity of the first Founder of such a Branch or Tribe, unless some unexpected and violent Cause disturb this Order of Succession. Every such *Murfa* ought to have

annually the Tithe of all the Beasts of those of his Tribe, and the Tithe of the Booty which his Tribe gets when they go to War. All the Families which compose a Tribe usually encamp together, and do not separate themselves from the Body of the *Orda* without acquainting their *Murfa*, to the end he may know where to find them when he has a mind to recall them.

In them consists the Power of the Chan. These *Murfa's* are of Account to their *Chan*, only in proportion to the Number of their *Ordas*, or Tribes; and the *Chans* are formidable to their Neighbours only as they have many Tribes, and as those are compos'd of a great Number of Families under their Obedience, in which consists all the Power, Riches, and Grandeur of a *Chan* of the *Tatars*.

Orda, Signification. It must be observ'd here, that the word *Orda* is in use among all the *Tatars*, to express a Tribe which is assembled, whether to go and fight their Enemy, or for other particular Reasons.

Tatars have no Degrees of Nobility but the Murfa. By the Lords and Vassals of the *Chan*, must be understood the Heads of the several Tribes which are under his Obedience; for the *Tatars* have no other Lords but their *Murfas*, who are at the same time born the Generals and Counsellors of the *Chan*. Riches don't make Lords among them, because they are almost all equally divided that way; so that 'tis Birth alone which raises a Man to the Rank of *Murfa*: And there is no other difference between one *Murfa* and another, but that of the Merit of the Person, or the Number of the Families, at the Head of which a *Murfa* is posted.

S E C T. V.

Of the Manners and Customs of the TATARS.

THO a wandering Life has been all along *wandering* proper to the *Tatars*, and tho all that we *Life led by* find in the foregoing History, from *Ogus Chan* *the Tatars*. to the present Times, perfectly agrees with the Manners, Worship and Customs of the People who at present possess *Grand Tatory*: Nevertheless several Historians, as well of the *Tatory* past Ages, as the present, have been of Opinion *never in-* that this Country had been heretofore inhabited *habited by* by other more civiliz'd People; but it seems, *a more ci-* that neither the one nor the other know well *viliz'd* what they say on this Occasion: For since to *People*. this present time we have had only confused and fabulous Accounts of this Country, how should they be able to judge if the People, who at present inhabit *Grand Tatory*, are the Posterity of the antient Possessors of that Country, or else new Comers?

Thus as the Reasons which they alledge to *All the In-* support their Opinion are only airy Conceits, *habitants* they do not deserve the Trouble of particular *from the* Answers; the sole outward Form of all the *Wolga to* People of the North of *Asia*, from *Japan* to *seemle one* the River *Wolga*, might serve against all those *another.* false Criticisms for a Refutation beyond all Exception. Forasmuch as Nature itself has taken care to establish such a Resemblance in the Exterior of all these People, as they are more or less remov'd from one another, that it is no difficult Matter to perceive that they are all sprung from the same Blood.

Fight flying.

No Order in fighting.

No Infantry.

The left Hand the Place of Honour,

The *Tatars* have been ever very expert in the way of fighting flying. *Quintus Curtius* and the other Authors who have spoke of the *Scythians*, Ancestors of the present *Tatars*, report them to have been well acquainted with it. As they have not the Method of fighting in Lines and Ranks, and they have the fittest Horses in the World for running, they have on that Occasion a Dexterity which other Nations have not; for upon going to Action, they divide themselves without any Order into as many Troops as there are *Ordas* which compose the Army; and in this manner they go to charge the Enemy with Lance in hand, each *Orda* having its *Murfa*, or particular Chief, at its Head.

They fight all on Horseback, and have not the use of Infantry; the Bow and Arrow are their best Arms, which they draw with as much Skill flying, as advancing, which is the reason they do not care to come to close fight with their Enemies, unless they have much the Advantage; finding it much more convenient for them to provoke them at a distance, in which the swiftness of their Horses stands them in great stead; for very often when one concludes them intirely routed, they do not fail to return and fall upon their Enemy with as much Vigour as before; and when one is eager to pursue them without preserving the necessary Order on that Occasion, he runs terrible Risks in the Encounter.

Most of the *Tatars* hang their Bow at the left side, in a sort of Case, when they take Horse; but they carry the Quiver upon their Backs.

The left hand, as observ'd p. 211, is the Place of Honour with most of the Oriental People, particularly among all the *Mohammedan Tatars*.

Each

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Each Tribe or *Orda* of the *Tatars* has its particular Ensign belonging to it. These Ensigns consist ordinarily in a Piece of *Kitaika*, or some other colour'd Stuff an Ell square, set up on the top of a Lance twelve Foot long.

The *Mohammedan Tatars* put no more commonly in their Colours than the Name of God in *Arabic* [which is *Allah*] and underneath the Name of the Tribe for whose use it is design'd; but the *Callmaks* and *Mungals* exhibit the Figure of some Animal, as a Camel, a Cow, or a Horse, &c. and below that Figure the Name of the Tribe. And as all the Branches of the same Tribe always retain the Figure represented in the Ensign of the Tribe, of which they are descended, adding thereto only the particular Name of the Branch for whose use it is design'd, these Ensigns serve them in some measure instead of a Genealogical Table. When an *Orda* is in March, the Ensign proceeds at the Head of all the Troops immediately after the Chief of the *Orda*.

The *Tatars* have always made Hunting one of their principal Exercises, and to this Day the greater part of that Nation support themselves by their Cattle and by Hunting. The *Pagan Tatars* make use of no sort of Dogs in the Chase, but they make their hunt by the Help of Men, after the following manner.

The *Chan* or Prince who proposes a Hunting, assembles for that End as many of his Subjects as the Time and Occasion permit, which sometimes amounts to ten or twelve thousand Men, according as he is powerful. These Men as they arrive are distributed in different Posts about the Place design'd for the Chase, and when the whole Circumference is order'd to the Prince's Satisfaction, they begin from each Post

Post to extend themselves both to the Right and Left, as if they were going to attack those of the neighbouring Posts, observing to keep nearly an equal distance of about ten or twenty Foot from one Man to another, which forms an exact Circle about the Place mark'd out for the Centre of the Chase.

This Disposition being made, they begin to march all at once at a certain Signal towards the Centre of the Circle; and as the Circle lessens, the Men approach each other till they begin to close; then all alight and continuing afterwards to march at an equal Rate towards the Centre, the Circle is reduc'd at length to a convenient Compass, doubling and trebling also the Ranks when there is much People. The Game which at the sight of the Men fled at the beginning from all sides towards the Centre, finding themselves at length too closely pent up, begin to think of breaking somewhere thro' those who surround them; but which way soever they turn, they are receiv'd with a dreadful Noise of Drums, Horns, and such like Instruments of the Martial Musick of that Nation, which at last so astonishes and confounds those Beasts that they suffer themselves to be taken or slain without offering the least Resistance; and in this manner they take, as in Nets, all the Game which is found inclosed within the Limits of that Circle, (which is sometimes four or five Leagues Diameter at the beginning) amounting often to several thousands of all sorts of Beasts.

The *Callmaks* and *Mungals*, and even all the *Pagan* People of *Siberia*, who dwell about the Frontiers of *Grand Tatar*y hunt in this manner: after which they dry the Flesh of the Game in the Sun, which they reckon makes it keep the longer. The late Emperor of *China* went e-
very

very Year till his Death to hunt in this manner in the Country of the *Mungals*, to the North East of *Pekin*; and also for that end caus'd a Town to be built on that side call'd *Jegcholl*, with a magnificent Castle, where he usually went to pass the pleasant Season, taking from time to time the Diverſion of Hunting.

All the *Tatars* are accustom'd to draw the *Tatars* same Nourishment from Horses, which we do *Diet*. from Cows and Bullocks: for they commonly eat nothing but Horse-flesh and Mutton, seldom that of Bullocks or Cows, which they don't esteem so good by a great deal.

Mares-Milk serves them for the same Uses *Mares* as Cows-Milk does us, and we are assur'd 'tis *Milk used* actually much better and richer than that of *instead of* Cows. Besides that, they make an *Aqua Vita* of it: First, they have a way of making it four in two Nights time, after which they put it into an Earthen Pot, which they take care to stop very close; and having put a Tunnel to it, set it on the Fire. And this *Aqua Vita* is as clear and as good as that which we distil from Grain; but to make it so, it must be set twice over the Fire. They give the Name of *Arach* to this *Aqua Arak*. *Vitæ*, after the Example of the *Indians* their Neighbours, who call all their strong Liquors by that Name.

'Tis to be observ'd, that almost all over *The Cows* *Grand Tatory* the Cows suffer none to milk *won't suf-* them; they suckle indeed their Calves, but as *fer them-* soon as they are taken from them, they suffer *selves to be* none to come near them to draw their Teats: *milked.* They also immediately lose their Milk upon seeing their Calves no more; insomuch that it is a kind of Necessity which has introduced the Use of Mares-Milk among the *Tatars*.

Tatars
Drunken-
ness.

All the *Tatars* in general love Liquor well enough, and if they be not complete Drunkards, 'tis rather for want of Opportunity than Will; for when they can get strong Liquors, they never cease drinking of them while they are able to stand, wherein they differ extremely from the rest of the Orientals who generally have Drunkenness in detestation. When the *Tatars* have a mind to make merry among themselves, they bring together every one of them as much strong Liquor as they can collect, and set themselves to drink Night and Day, without stirring till every Drop is out. Nevertheless the *Mohammedan Tatars* are obliged by the Rules of their Religion to behave therein with more Caution than the Heathen *Tatars* are by theirs; and 'tis for this reason that this Vice is not practis'd so much among the *Uzbek Tatars*, the *Cara-kallpakks*, and the *Tatars* of *Crimea* and of *Budziak*, as among the other *Tatars* who live under the Protection of *Russia*, and who are but lukewarm *Mohammedans*; in which there is reason to believe that the Climate where the former inhabit, far more temperate than that of the others, is of great Assistance to them:

The Nor-
thern Peo-
ple more
addicted to
drinking
than the
Southern.

For we see that by a natural Inclination all the Northern People are addicted to strong Liquors, and that, some more than others, according as they inhabit more towards the North. 'Tis for the same reason that the *Spaniards* and *Italians* are less given to Liquor than the *Germans* and *English*; those less than the *Poles*, *Danes*, and *Swedes*; and these last less than the People of *Norway*, *Finland*, and *Russia*. The same Rule also holds good in *Grand Tatar*y, where the *Uzbeks* and *Callmaks*, who inhabit *Tangut*, are less given to this Vice than the *Mungals* and *Callmaks* who dwell to the North of *China* and the

the Dominions of the Great *Mogul*, and than the other *Mohammedan Tatars* who live to the North of the *Caspian Sea*; and these last much less than the *Tatars* who dwell in *Russia* and *Siberia*. Which must be the Effect only of a greater Chilliness in the Constitution and Blood of the People of those Nations, in proportion as they inhabit nearer the Pole: this is so certain a Truth, that we find also the same Defect, and in the same Proportion, among the Nations who inhabit on the other side of the Line towards the South. And as the *Hottentots* who dwell in the South Part of *Africk*, and the Inhabitants of *Chili* and their Neighbours who dwell towards the Southern End of *America*, are the Nations most remov'd to the South that we have any exact Knowledge of at present; these also are the People most addicted to Drunkenness, who dwell beyond the Line.

Besides *Aqua Vitæ* all the *Tatars* are extreme-^{Tatars} ly fond of Tobacco, which they all smoke, great^{love To-} and small, Men and Women, to excess. This^{bacco.} Passion for Smoking is so great among the *Tongusians*, *Ostiaks*, *Samoyeds*, and other Heathen People of *Siberia*, that, to the end they may not lose the Smoke of the Tobacco, they swallow it all: which makes them fall, after taking some Mouthfuls, into great Convulsions, which hold them a quarter of an Hour, more or less according to the Constitutions of the Persons; then being come to themselves, they commonly throw up a great quantity of Phlegm, which helping much to discharge their Stomachs fill'd with bad Nourishment, which those People are accusom'd to take, serves them for an excellent Medicine.

Braga is a Drink which the *Uzbek Tatars* are^{Braga} accusom'd to make of Rice or Millet, turning^{Drink of} it beks.^{the Uzbeks.}

it four: This Drink becomes as clear as Wine, and is pretty agreeable to the Palate, because it is somewhat sharp. They make several sorts of it, some of which intoxicate like *Aqua Vita*, tho they do not prepare them by Fire.

Tatar
Marria-
ges,
Polygamy.

Children
by the
Concubines
equally in-
herit.

But not
those by
Prostitutes.

The *Tatars*, as well the *Mohammedans* as the *Callmacks* and *Mungals*, take as many lawful Wives as they will; to which also they add very often a great number of Concubines, which they commonly choose out of their Slaves. There is only this difference between the *Mohammedan Tatars* and the others, that the first observe some Degrees of Kindred, within which 'tis forbidden them to marry; whereas the *Callmacks* and *Mungals*, excepting their natural Mothers, have no Regard to Proximity of Blood. The Children born of the Concubines, as well as the Wives, are equally legitimate and capable of inheriting; but always with this Exception, that if the Father has been *Chan* or Chief of some Tribe, the Issue of the lawful Wives succeed him before those born of Concubines: a Custom which has been so long establish'd, that neither Violence nor Intrigue has been able to abolish it.

Neither have those born of common Prostitutes the same Privilege with the Children of Concubines, every body looks upon these first with a sort of Contempt; and it is very rare to see them succeed their Fathers, especially if they be People of Distinction, because there is no knowing whether the Person such a Creature lays the Child to, be the Father, or some body else.

In this Custom of the Plurality of Wives, the Pagan *Tatars* only follow natural Reason, which dictates to them that the Man and the Woman being made for the Multiplication of Mankind,

'tis

'tis manifest that one may have more Children by many Wives than by one ; but the *Mohammedan Tatars* are oblig'd in some measure to Polygamy by the Principles of their Religion ; which making one of the principal Duties of Man to consist in procreating Children, in order to glorify the Creator, it necessary follows, that the more Children a Man gets, the more he answers the End of his Creation, which leads directly to Polygamy.

Nevertheless it appears that these Reasons, ^{Sensuality} which ought only to sway them in this practice, ^{the true} have the least share in it ; and that it is nothing ^{Cause of} but Debauchery and Sensuality which has introduced the Use of it among the greater part of the Eastern Nations.

The Pagan *Tatars* find this Advantage in Polygamy, that whereas all over the rest of the ^{inconvenient to o-} East the Maintenance of the Wives makes the ^{thers,} greatest Article in the Expence of House-keeping, because they are kept shut up without having Occasion to employ themselves about the ^{a great} least Business ; their Wives, on the contrary, are ^{Convenience to the} of great Assistance to them, and very little ^{Tatars.} expensive ; in regard the young ones serve them for bearing Children, and the old ones to manage the Housewifery, to take care of the Cattle, and in a word, to provide entirely for the subsistence of the Family ; so that the Husband has nothing to do but sleep and follow his Diversion.

Relationship is no great Obstacle to the Marriages of the Pagan *Tatars*, because they have ^{Parentage} Nature solely to guide them in all their Actions ; ^{no bar to} and if, as I just now observ'd, they all observe ^{their Mar-} not to join themselves to their natural Mothers, ^{riages.} I believe that happens rather from hence, that they are commonly old when their Sons think

of Marriage, than from any Law or Custom to the contrary introduced among them. What leads me to be of this Opinion is, that there is nothing extraordinary in it among the *Callmaks* and *Mungals* for a Father to take his own Daughter to Wife, if he likes her, tho that does not happen every Day: Consequently, I see nothing which could hinder a Son among them to marry his Mother but her advanced Age. And it is a constant Rule among all the *Tatars*, who look for nothing but Youth in their Wives, to give over lying with them when they draw near forty Years, reckoning them no more than old Housewives, to whom they give their Victuals for taking care of the House, and tending the young Wives who may occupy their Place in their Master's Bed.

*Power of
Fathers.*

*Mothers
little re-
garded.*

*Fathers
greatly re-
verenced.*

As among all the *Tatars* the Father is in some measure sovereign Master of his Family, nothing equals the Respect which the Children, of what Age or Condition soever they be, are accusom'd to give their Fathers; but with regard to Mothers 'tis not the same thing, seeing they are made very little account of in Families, unless the Children have particular Reasons to be under Obligations to them.

When the Fathers happen to die, the Children must employ many days in lamenting his Death, and during that time forsake all sorts of Pleasures whatsoever; the Sons must even on these Occasions abstain from the Company of their Wives for several Months: More than that, the Children are indispensibly obliged to spare nothing to render the Funerals of their Father as honourable as possibly they can; according to the Customs of the Country: And after all, they must at least once a Year, go pay their Devotions at the Tomb of their Father, and

and call to mind the infinite Obligations they have to him.

The Pagan *Tatars* fulfil Duties so sacred, with the greatest Exactness; but those who profess the *Mohammedon* Religion are not so observant of them, especially in what regards the Honours which they are obliged to pay to the Memory of their Father after his Death.

Red is the Colour in particular Esteem with ^{Red} the *Tatars*, and how ill clothed soever their ^{Colour} Princes may be in other Respects, they never ^{esteemed by} fail to have a Scarlet Robe for State Occasions; the *Mursas* themselves, who mean never so little to distinguish themselves from the Vulgar, would rather be without a Shirt than a Scarlet Coat: and the Women of the first Quality of that Nation don't think themselves well dress'd if the Scarlet Gown be wanting. The very meanest among the *Tatars* affect to wear red Clothes, tho' the Cloth be ever so ordinary.

This Humour for red Cloth has spread even ^{Red Cloth} among the Pagan People of *Siberia*, whose ^{a valuable} Chiefs think themselves nobly equip'd when ^{Commodity} they can compass a red Suit: insomuch that all ^{all over} over the North of *Asia*, one can do more with ^{Siberia} and ^{Tatars} a Piece of red Cloth than with four times its ^{Value} Value in Silver.

S E C T. VI.

Of their Building, Trade, and Sciences.

Generally all the *Tatars*, even the Heathen ^{Buildings} People of *Siberia*, observe to this very ^{of the Ta-} Day nearly the same Form in their Buildings; ^{tars.}

for whether they live in Huts, or have fixt Habitations, they never fail to leave an Opening in the middle of the Roof, which serves them at the same time for a Window and a Chimney. The Huts of the *Callmaks* and *Mungals* are made round with a Parcel of great Poles of some light Wood, the height of the Hut, join'd together with Leathern Thongs, for the more easily fitting up and removing them. They cover them on the outside with a good thick Felt, for defense against the cold and bad Weather: The Fire-place is in the middle of the Hut, directly under the said Opening at Top, and the Sleeping-places round the Hut against the Wall.

The *Murfas*, and other Persons of Distinction among them, have Huts larger and more convenient; they have also in Summer great Tents of *Kitayka*, and in Winter, Sheds made of Boards, and cover'd with Felt, which they can easily set up and take down in less than an Hour's time.

*Houses
fixt or
movable,
built all
alike.*

*Except
those of
the Mun-
gals of
Nieucheu.*

Those few of the *Callmaks* who have fixt Dwellings, build them round in imitation of the Huts of those of their Nation, with a Roof in Figure of a Dome, which altogether may be about two Toises in height, and within resembles in every respect the Huts already describ'd, having neither Chambers, nor Windows, nor Garrets; the whole consisting of one single Room of the Height and Circumference of the intire Building. But the *Mungals* of *Nieucheu*, whom the Correspondence they have with the *Chinese* begins by little and little to reform, have Houses larger and more convenient; they build them square, and allow about ten Foot for the height of the Side-Walls: The Roofs are not much unlike the Roofs of the Houses
of

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of our Peasants. They also contrive, in some Places, great Windows of a sort of filken Paper very thin, made for the Purpose, and Sleeping-places built two Foot high, and four broad, which run quite round the House, and serve them at the same time for a Chimney; for they have invented a way of making the Fire without on one side of the Door, and the Smoke circling by means of this Canal round about the House, has no Passage out but at the other side of the Door, which conveying a moderate Heat to the Dormitories, is of great Conveniency in Winter. All the Habitations of the *Tatars*, whether fixt or movable, have their Doors facing the South in order to be shelter'd from the North Winds, which are very piercing all over *Grand Tatarry*.

*Whimsical
Chimneys.*

The *Tatars* have two Shafts to all their Chariots, which are neither so thick nor so long as our Shafts, and of a Wood very pliable and light: They make fast these Shafts to the fore-most Axle-tree of the Chariot, by means of one of their Ends which is turn'd back, and they put them between the Body of the Chariot and the Wheel, tying a Span's Distance from the fore-most end [of the Shafts] a Cord which goes into the End of the Axle-tree, which passes thro' the Nave of the Wheel; so, that the Wheel which is pretty small, plays on each side of the Chariot, between the Shaft and its Cord: 'Tis between these two Shafts that the Horse which draws the Chariot marches, much like as our Horses do between the two Branches of our Sleds; but with this difference, that they have an other Branch of an exceeding pliable Wood, which passes over the Back of the Horse in a continued Semi-circle, and which is fasten'd on both sides to the Harness of the Horse, to

the two Ends whereof they make fast the Shafts. They pretend, that in this manner, the Horse is much eased; and indeed, tho' their Horses do not appear to be very strong, yet one Horse will draw a Chariot, well loaded, above a hundred Leagues: But it must be observ'd also, that their Chariots are not very large. When they have a mind to put more Horses to a Chariot, they commonly fasten them to the hindermost Axle-tree, or place them before the first Horse. This Description will help to explain a Passage, *Pag. 76.* where an Allusion is made to the Shafts of these Chariots. The *Russians* and *Cossacks* make use of much the same sorts of Carriages.

Trade cannot flourish in Tatory at present. Since all *Grand Tatory* is not in the Hands of one sole Prince, as it was in the time of *Zingis Chan*, 'tis impossible that Commerce should ever flourish there; for now that the Country is divided among several Princes, how inclinable soever one or other of them may be to favour Trade, it is not in his Power to do any thing in it, if his Neighbours happen to be of contrary Sentiments. The *Mohammedan Tatars* especially, have an extraordinary Aversion thereto; and as they are prejudic'd in favour of the Nobleness of their Extraction, they look on Traffick as an Occupation unworthy of them; they glory in spoiling as many Merchants as fall into their Hands, or hold their Ransom at so high a Price, that they never have an Inclination to return that way again; which is the thing that renders *Grand Tatory* almost altogether inaccessible to the Merchants of the West; who, in order to enter into it, are obliged to pass either thro' the Lands of the *Mohammedan Tatars*, or thro' their Frontiers. But on the side of *Siberia*, *China* and the *Indies*,

Mohammedan Tatars hate Trade and Merchants.

No safe Passage for Merchants thro' the Mohammedan States.

dies, the Merchants may arrive in full liberty, since the *Callmaks* and *Mungals* trade very peaceably with the Subjects of the neighbouring States who are not in War with them.

As the Heathen *Tatars* lead a very harmless Life, they do not so much mind procuring Slaves for their Service as the *Mohammedan Tatars*; for seeing all the Substance of the first consists in their Cattle, which they have commonly under their Eye, and to guard which they have no need of more than their own Family, they do not care to burthen themselves with useless Mouths.

There are none then but the *Chans* and the *Murfa's* who keep Slaves for the Service of their Families, when they take any of the E-nemy; and the rest of them are distributed among their Subjects in order to augment their Number, which at the same time increases their Revenue: But the *Mohammedan Tatars* do not the same, Slaves being an Object of great account with them. They even make War very often with their Neighbours, on no other score but to make Slaves, whereof they keep for their Service as many as they have occasion for, and sell the rest where they can.

This Commerce is even carry'd so far among the *Circassians*, the *Daghestan* and *Nagai Tatars*, that for want of other Slaves, they don't scruple to steal Children and sell them; and if they cannot get other Peoples Children, they willingly sell their own to the first they meet with. If a *Circassian* or *Daghestan Tatar* is weary of his Wife, or otherwise displeased with her, he sells her without more ado the first Opportunity. And if he has a Daughter who has some Beauty, he does not fail to carry her every where with him, in order to sell her to the best

Advantage. In short, the Trade of Slaves is all their Wealth, and that is the reason that wherever they see a favourable Opportunity of making a good number of Slaves, neither Peace nor Alliance is able to make them withstand so dangerous a Bait.

Tatars
said to be
Magicians.

The *Tatars* have always had the Name of being great Magicians, and the Eastern Historians, who have spoken of them, accuse them of it as well as our Writers. These last charge *Batu* with gaining more Victories in his Expedition into *Russia*, *Poland* and *Hungary*, by the Witchcraft he made use of, than by the Bravery of his Troops; and that it was by the Assistance of that diabolical Art that he penetrated into *Silesia*, and defeated the Army of the Christians in the Year 1241. But as the Writers of those Times were very ignorant and superstitious, one must not depend much on their Account.

Some
Tatars
addicted
to Sorcery
at present.

At present, the *Mohammedan Tatars*, the *Callmaks*, and those of the *Mungals* who profess the Worship of the *Dalai Lama*, don't addict themselves much to Magick, altho they observe with the greatest exactness many superstitious Ceremonies which do not differ much from Sorcery: But the *Mungals* of the East, the *Tunguses*, and generally all the Pagan People of *Siberia*, pretend to be very knowing in Magick, which is to be look'd on rather as an Effect of their gross Ignorance, than a probable Token of their being really possessed of the Knowledge of performing any thing by the help of the Devil.

Sham-
mans or
Conjurers
way of
divining.

In regard the *Shammans*, or Sorcerers among the *Tunguses*, pass for being most skilful in this Art of all the Pagan People of this Continent, I shall here give an Account of the Ceremonies they make use of on this Occasion. When any one

one comes to consult the Conjurer upon any Affair, he must first be paid the Price agreed between them for his Trouble before he begins; then the *Shamman* puts on a sort of Robe composed of all sorts of old Iron, and also of Figures of Birds, Beasts, and Fishes of Iron, which are held together by Links of the same Mettle, insomuch that this Coat of old Iron plies easily any way; he covers his Legs and Feet with Shoes and Stockings of the like Stuff, his Hands with Bear's Paws made also of Iron, and his Head with a Covering of the same sort, having Iron Horns in the Front: After which he takes in his Left Hand one of their sort of Drums, and a small Stick cover'd with Field Rats-skins in his Right Hand, then Leaping and Skipping, crossing his Legs sometimes before, sometimes behind, he shakes himself so that the old Iron of his Robe, join'd to the Noise which he makes, beating the Drum with the aforesaid Stick, and the frightful Howlings which he from time to time sets up, make a dreadful Tintamar. All this while his Eyes are fix'd up towards the Opening which is a-top of his Hut, and he never ceases Crying and Leaping, and making the greatest Noise he can till he has seen a black Bird, which he pretends comes and sits upon the top of the Hut. As soon as he perceives this Bird, which vanishes the Moment after, he falls to the Ground as if he was dead, and remains in that Condition for a Quarter of an Hour, without either Reason or Sense: After which he comes to himself, raises himself by degrees, and gives his Answer to the Question he was consulted about.

They pretend these Answers never fail of coming to pass exactly, at least the *Tunguses* believe them as so many infallible Truths: But if

Isbrand
Ide's Tra-
vels
censur'd.

one takes notice of the Precaution of paying before-hand, and of the black Bird which vanishes the Moment it has sat on the Top of the House, not to be perceiv'd by any but the Conjuror who has his Eyes continually turn'd that way; he may easily see that this is a Trick to impose upon Dupes. See thereupon the Travels of the *Sieur Ysbrand Ides* to *China* [thro' *Siberia* and *Tatary*] whose Relation, by the way, is just enough in what he reports to have seen himself; but in that what he relates upon the Credit of others, it is very confused, and consequently not much to be depended upon.

Moha-
medanTa-
tars use the
Calendar
of the Ara-
bians.

Saturday
begins
their Week.

The *Tatars*, who have embrac'd the *Mohamedan* Worship, make use of the Almanack of the *Arabians*; of whose Months here follow the Names in their proper Order: * 1. *Maharam*, 2. *Sefar*, 3. *Rebbi-ewel*, 4. *Rebbi-achir*, 5. *Tzemadi-ewel*, 6. *Tzemadi-achir*, 7. *Reseb*, 8. *Shabahn*, 9. *Ramesan*, 10. *Shawal*, 11. *Dfilkada*, 12. *Dfilbotza*. It must be observ'd here that the *Tatars* have chang'd some of these Names, and have accommodated them to their Language. They reckon their Weeks, beginning with *Saturday*, and ending with *Friday*, which they call † *Adina*, or *Tzumah*; that is to say, the Day of Assembly, because that is their Day of Devotion: They look upon *Wednesday* the most unlucky Day of the Week, and they avoid undertaking any thing on that Day, let be of ever so little Consequence. As to the rest, tho' all the *Mohammedans* are indispensibly oblig'd to reckon

[* These Months, according to their true Orthography, are, 1. *Moharram*, 2. *Safar*, 3. *Rabia'lawal*, 4. *Rabia'lachir*, 5. *Gomada'lawal*, 6. *Gomada'lachir*, 7. *Ragab*, 8. *Shaban*, 9. *Ramadan*, 10. *Shawal*, 11. *Dhu'lkaada*, 12. *Dhu'lheggah*.]

[† *Adinah*, or *Gumah*. *Adinah* in Persian, as *Aid*, or rather *Id*, in Arabic, signifies a Feast, and *Gumah* is Arabic for an Assembly. *Yawm al Gumah*, is the Day of Assembly.]

by

Ch. I. Grand Tatory and the Tatars.

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by Lunar Years in every thing that relates to Religion and their Festivals, because they are fixt to certain Days of the Month; yet for all that, there are many who make use of Solar Years in all the rest of their Accounts, and those begin the Year at the Instant the Sun entering the Sign *Aries*, makes the Equinox, which they observe with a great deal of Care. The *Persians*, among others, make use of the Solar Years in every thing which does not relate to Religion; and some will have it, that they have had the same long before the *Romans*, which they pretend to prove by a Passage of *Quintus Curtius*, lib. 3. cap. 3. where, describing the pompous March of the Army of *Darius* King of *Persia*, he says, that next the *Magi*, who sung Hymns after the Custom of the Country, came 365 young Boys clothed in Purple to denote the Number of the days in their Years; but as that Author is the only one who has advanced that Fact, and that all Appearances are against him, 'tis probable he borrow'd that Passage from some of his own Nation.

Tho the *Mohammedan Tatars* reckon their Tatar Years from the *Hegra*; yet they preserve at the same time the Almanack of the *Moguls*, which has been in all times peculiar to the *Turkish* Nation, and which is at present the only Calendar of the *Callmacks* and *Mungals*; it consists of twelve Lunar Years which have each its particular Name, in the following Order: 1. The *Mouse*, 2. The *Cow*, 3. The *Tiger*, 4. The *Hare*, 5. The *Crocodile*, 6. The *Serpent*, 7. The *Horse*, 8. The *Sheep*, 9. The *Ape*, 10. The *Hen*, 11. The *Dog*, 12. The *Hog*.

As I have not been able to procure a Tatar Calendar, such as is at present in use among the *Mungals* and *Callmacks*, after all the Pains I have taken to that purpose, I have been obliged

to

to give the Reader the Names of the *Tatar* Years in the Order they are placed by the *Sieur Petis de la Croix*, in his History of *Zingis Chan*; tho it does not agree with that which our Author gives.

[Tho *M. de la Croix*'s Table of the *Tatar* Years does not agree, as the Author of the Remarks observes, with the Order found in our *Tatar* Author; yet it is to be presum'd he has placed them in the Order which is at present observ'd among the *Tatars*, because we find it corresponding with *Hyde*'s * Account of the Cycle of the Oriental *Turks* and *Tatars*, and with the *Fetta*, or Twelve Signs of the *Japonefe* (which are taken from the *Tatar* Cycle) lately given us by *Kempfer* † in his History of *Japan*, both which place the *Tatar* Years in the same Order that *de la Croix* has done; so that it should seem that our *Tatar* Historian has sometimes mistaken his Dates; and indeed upon Examination, I found that the same Year often fell in a different Place, and consequently, that two different Years met together, as the *Crocodile* and the *Hare*, &c. fell in the third Place of the Cycle, which is the Year of the *Tyger*, according to those other Authors.]

Telling the
Hours by
striking on
a Copper
Basin.

It seems as if the *Russians* had taken this Custom from the *Tatars*, for all over *Russia* they are used to have Guards of the Night in Houses of Note, who strike from time to time, during the Night, upon Copper Basins, to give notice that they are upon the Watch: They also mark the Time every half Hour by as many Strokes as they strike upon this Basin.

* Relig. vet. Persar. p. 225.

† Page 156.

C H A P. II.

*A Description of the Kingdom of
CHOWARAZM subject to the
Tatars.*

S E C T. I.

*The Situation, Extent, Antiquity and Government
of Chowarazm.*

THE Country [or Kingdom] of *Chowarazm* *Bounds.*
in its present State, is bounded on the North by the Country of *Turkestan* and the Dominions of *Contaisb*, Grand Chan of the *Callmaks*; on the East by *Great Bucharia*, or the Country of *Ma wara'nabr* [from which it is separated by the Mountains of *Irder*, mention'd p. 364.] on the South by *Persia*, and particularly the Provinces of *Afrabat* and *Chorasán* [which *Kempfer*[†] confounds with *Chowarazm*] from which 'tis separated by the River *Amu*, and by sandy Desarts of a vast Extent; and on the West by the Sea of *Masanderan*, otherwise called the *Caspian Sea*.

It may be about 80 *German Leagues* in *Extent.* Length, and near as much in Breadth; and as it is situate between the 38th and 43d Degree of Latitude, it is extremely fertile wherever it is water'd.

[I use the *Arabian* Orthography in writing *Name.* the Name of this Country, being loth to change it, or admit Innovations of this Kind, unless we could be certain *Charas'm*, as 'tis written in the Translation is exactly agreeable to the Orthography of the Natives, which we cannot be sure of, considering it comes to us from a *Russian* Translation; tho *Carizme*, or rather *Ca.*

[†] *Amœnit. exot.* p. 135.

rezem [*Gbarezem*] as 'tis written by *de le Croix* in *Timur-bec*, seems to favour it.

This is the *Chorasnia* mention'd in *Ptolemy* and *Herodotus*, which shews it to be a very antient Kingdom. In the Time of the latter it was subject to *Persia*, being one of the Provinces over which *Darius* placed *Satrapas*. We find
An. Dom. very little Account of it till it was possess'd by
 680. the *Arabs* in the Year of the *Hegra* 61, and for a long time after; farther than that it had a Governor like the rest of the Countries conquer'd by them: but 'tis likely upon the Declension of the Power of the *Chalifas*, when the Governors seized the Provinces under their Care, that *Chowarazm* acted like the rest, and was as early as any of them in setting up for it self. Tho in the Histories hitherto come to our Knowledge, we meet with no King of that Country before *Mamun ibn Mobammed*, who reigned some time after the Year of the *Hegra* 385, *A.D.* 995. for little while before that we find **Abu Abdalla* Governor of it; but it does not appear for whom. At length it fell under the Dominion of *Sultan Mahmud Gazny*, King of *Chorasan*; who after the Death of † *Mamun ibn Mamun* in *Heg.* 407. *A.D.* 1016. took that Kingdom from the Usurper, and made it a Province of his Empire.

Conquer'd by the Arabs.

Becomes an Independent Kingdom.

Subdued by Mahmud Subektekin.

Thus *Chowarazm* continued a Province of the Empires of the Familys of *Gazny* and *Selguk* successively, till upon the Death of *Malek Shab*, otherwise called *Gelal-al-din*, third Sultan of the *Turks* of the Family of *Selguk*, *Heg.* 485. *An. Dom.* 1092, ‡ *Kotbb al din* who had succeeded his Father *Bustekin*, formerly Slave to *Balkatekin* his Predecessor, but advanced by *Ma-*

* *Teixeira*, p. 260. † *Abulfar.* p. 220. *D'Herb.* p. 534. ‡ *Hist.* Genghiz Chan 129. *D'Herb.* p. 276.

Part I. *subject to the Uzbeks.*

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lek Shab in the Government of *Chowarazm*, taking Advantage of the Broils which ensued upon the Death of that great Monarch, assumed the Title of King: But that Title was better establish'd by his Son and Successor *Mohammed*, surnam'd *Atfiz**, tho not without great Opposition from *Sultan Sangar*, Son of *Malek Shab*, who often reduc'd him to a Dependency. But it was *Tacash*, the 6th *Sultan* of this *Dynasty*, who firmly establish'd the Empire of the *Chowarazmians* by the Fall of that of the *Turks*, which he put an end to in *Persia* by the Death of *To-An. Dom.*
grul Arflan in 590 or 593, and added the Do-1193.
minions of that unfortunate Prince to his own. 1196.
His Son *Kotbb al din Mohammed* extended the Empire yet further by the Conquest of all *Persia* and *Ma wara'lnabr*, and was the greatest Prince in *Asia*, at the time that *Zingis Chan* invaded again by
him in *Heg.* 615. *A. D.* 1218. and depriv'd him *Zingis Chan.*
of his Dominions.

As *Zagatai Chan* had but part of † *Chowarazm* in his Share of his Fathers Dominions, it looks as if the whole Country had not been subdued, or that at least part of it revolted and became independent. Be that as it will, 'tis very probable, that on the Declension of the Power of the *Chans* of *Zagatai*, upon the Death of *Gazan An. Dom.*
Chan, *Heg.* 749. if not before, *Chowarazm* ei-1348.
ther set up a King of its own, or fell a Prey to some other Power; for in the Time of *Timur-bec*, we find it possess'd by *Hussain Sofi*, Son of *Yangbaday*, of the Hord of *Gonkegrat*, perhaps the same with the *Congorats* or *Kunkurats*, one of the four *Uzbek Tribes* which possess *Chowarazm* and *Great Bucharía*; and what is more remarkable, it is called a great Empire*, and

* D'Herb. at *Atfiz*. † *Timur-bec*, p. 307. *Geneal. Hist.* p. 165. ‡ *Hist.* *Timur-bec*, p. 147. * *Idem*, p. 148.

continued in that Family till conquer'd by *Timur*, *Heg.* 781 and 790, when he raz'd the Capital City to the Ground, and sowed it with Barley; but three Years after he restored the City and Kingdom to the Condition it had been in before.

Chowarazm subdued by the Uzbeks.

Chowarazm continued afterwards under the Descendants of *Timur-bec* in *Ma wara'nabr* and *Chorasán*, till the famous *Shabacht Sultan* subduing those two Provinces with his *Uzbeks* about *Heg.* 904. *Ann. Dom.* 1498. that Kingdom, which at that Juncture was dependent on *Chorasán*, fell of course into the Hands of the Conqueror. Soon after *Shabacht* being defeated and slain by *Shah Ismael Sofi*, *Heg.* 916. *A.D.* 1510.

By the Persians.

Chowarazm fell once more under the Dominion of *Persia*: But about two Years after the Inhabitants revolting against the *Persian* Governors,

Revolts to the Uzbeks who are still Masters of it.

sent for *Ilbars Sultan*, who coming with his *Uzbeks*, was proclaim'd *Chan* at *Vasir*, * *Heg.* 918, *A.D.* 1512, as is related, *p.* 226. of the former Vol. and his Descendants have continued ever since in Possession of the Country of *Chowarazm*.]

Divided among several Princes subject to one who has the Title of Chan.

This Country is usually divided among divers petty *Tatar* Princes of the same House, of whom notwithstanding there is only one who bears the Title of *Chan*, with a kind of Superiority over the others, just as he has Skill to improve it: he has his Residence in the City of *Urgens*, tho during the Summer he commonly encamps on the Banks of the River *Amu*; his Camp is called *Chiva*, from whence the *Tatars* of *Chowarazm* are commonly called the *Tatars* of *Chiva*. This *Chan* is Sovereign in his own Dominions, and does not in any wise depend upon him of *Great Bucharia*, notwith-

[* In the Original 'tis the 911th Year of the *Hegra*, but I doubt the Author mistakes.]

standing the *Persians* confounding the *Tatars* of *Chowarazm* with those of *Great Bucharia*, call them by one common Name *Uzbek Tatars*.

[The Author of these Remarks is not to be understood here, as if the *Tatars* of *Chowarazm* were not *Uzbeks* as well as those of *Great Bucharia*, for the contrary appears from him in the next Section, where he speaks of the Inhabitants of this Country; he only seems to find fault with the *Persians*, who speak of them as if they were both subject to the same Master.]

S E C T. II.

Of the Inhabitants of Chowarazm, particularly the Turkmanns and Uzbeks.

CHowarazm is inhabited at present by three sorts of People; 1. The *Sarts*, 2. The *Turkmanns*, and 3. The *Uzbeks*.

I. *The Sarts.*

The *Sarts* are the antient Inhabitants of the *Sarts* Country, and support themselves, as well as the *Turkmanns*, by their Cattle and Husbandry, [It could be wish'd the Author of the Remarks had given us some farther Account of this Branch of the Inhabitants.]

II. *The Turkmanns.*

The *Turkmanns*, or *Turcomans*, as our Geo-Turk-graphers call them, are sprung from the antient *Turcomanns* Inhabitants of *Turkestan*. They separated from the *Kanklis*, with whom they dwelt in that Country, towards the Eleventh Century with an intent to seek their Fortune some where else, and came to settle in *Chowarazm* long before the *Tatars*, as *Abulgazi Chan* relates, p. 85.

They

The Euro-
pean
Turks,
a Mixture
of them
and sever-
al other
Nations.

They divided into two Parties, of which one went round the North side of the *Caspian* Sea, and settled in the Western Parts of *Armenia*, which is at present called the Country of the *Turcomans*. 'Tis from this Branch of the *Turkish* Nation that the Subjects of the *Ottoman* Port must prove that they draw their Original, if they pretend a Right to the Name of *Turks* which they bear. But I have observ'd elsewhere that they have no more right to assume the Name of *Turks*, than that of *Sarazens*, *Arabs*, *Greeks*, or *Sclavonians*, seeing they are only sprung from the Scum of all those Nations mingled together.

[The Author of these Remarks seems to be mistaken here, since it is, I think, generally agreed by Historians, that the Ancestors of *Othman*, first Founder of the present *Turkish* Empire, came into *Persia* with the Family of *Selguk*, and settled at *Makhan* or *Maban* near *Maru Shabi Geban* in *Chorasán*, from whence upon the Irruption of the *Moguls* under *Zingis Chan* about *An. Dom.* 611, into the *Southern Asia*, they remov'd to-
1214. wards *Natolia*, where their Kingdom first began under *Orthogrul*, or rather the aforesaid *Othman*, in the Year of the *Hegra* 687, *A. D.* 1288.]

Occidental
Turk-
manns
very pow-
erful for-
merly.

The Descendants of that part of the *Turk-manns*, who may be called the *Occidental Turk-manns*, became very powerful in the Ages past; they were also for some time Masters of all *Persia*, after they had driven out from thence the Children of *Tamerlan*, with all the *Tatars*, which was completed a short while after the death of that Conqueror, by the great *Ussun Cassan* [*Uzun Hassan*] chief of that Branch of these *Turk-manns*, called the *Family of the white Sheep*; but since the *Shabs* have possessed themselves of the Throne of *Persia*, and the *Turks* are become Masters of all

all the Country West of the River *Tigre*, they have ^{At present} reduced the *Occidental Turkmans* to a very low ^{reduced} State: Nevertheless they still possess the finest ^{very low.} Plains about the *Euphrates*, but from Masters, as they were before, they are become the Subjects of the *Turks*, who have left them but a faint Shadow of Liberty; and 'tis from thence proceeds their great Aversion for the *Turks*.

Their manner of living is much the same now ^{Dwell under} that it was when they came to settle in these ^{Tents.} Parts, seeing they have no fixt Habitations, and that they always dwell under Tents made of thick Felt, after the Fashion of the greatest part of the *Turkish* Nation. They subsist wholly up- ^{Diet} on their Cattle, of which they have numberless Troops: They are tall of Stature and robust, ^{Size} having the Complexion swarthy, and the Shape of their Face square and flat; but the Women of them are very fair, and of a becoming size. ^{Women handsome}

They wear in Winter long Gowns of Sheep- ^{Cloathing.} skins, with peaked Bonnets of the same, and in Summer they wear Vests of Callico shaped like the *Castans* of the *Turks*. They are good Horse- ^{Good} men and brave. They profess *Mohammedism*, but ^{Horsemen and brave} perform the Duties of it but little; they have their particular Chiefs, who govern them according to their Laws; nevertheless they must pay Tribute to the *Ottoman* Port, and they are ^{Tributary} obliged to furnish a certain number of Horse ^{to the Ottoman} men whenever the Port requires it. In Winter ^{Port} they come and seek Pasture along the *Euphrates* on the side of *Mesopotamia* and *Natolia*, and in Summer they encamp in the Valleys which are inclosed within the Mountains of *Armenia*, towards the Springs of the *Euphrates* and *Tigre*.

They are naturally great Robbers, but the ^{Great} *Turkish* *Bashas*, who command towards the ^{Brigands.} *Euphrates* and *Tigre*, take care to bridle them

as much as possible, because they are interested in securing the Roads; the frequent Passage of Travellers and Caravans making a considerable Article in their Revenue.

Can bring 40000 Men into the Field. The *Occidental Turkmans* are able to arm about 40000 Men; they are always fighting with the *Curds*, who are their Neighbours to the East, and with the *Arabs*, who border upon them on the South, because these two neighbouring Nations often come and break the Horns of their Herds, and carry away their Wives and Daughters.

Oriental Turkmans. The second Party of the *Turkmans* turn'd directly South, and went and settled about the Banks of the River *Amu*, and the Shore of the *Caspian Sea*, where they still possess a great Number of Towns and Villages in the Country of *Astrabad* and *Chowarazm*.

This Branch of the *Turkmans* or *Turcomans*, has been hitherto unknown to our Historians and Geographers, notwithstanding they are much more numerous at this Day than that of the *Oriental Turkmans*, who inhabit *Armenia*.

Hitherto unknown to our Geographers. [It may justly enough be said, that the *Oriental Turkmans* have been hitherto unknown to our Historians and Geographers; for tho some learned Men in this and the last Age have given us large Extracts of their History from the Eastern Authors, yet they take no notice of them as if no such thing had been done; but put off their Readers with the Gleanings of such absurd and imperfect Accounts as have been handed down to them, thro' a numerous Succession of Authors from the *Byzantine* and other Western Historians, who lived at too great a distance to know exactly what pass'd from time to time in the Eastern Countries.

There

There sprung from this Branch of the *Turks* or *Formerly Turkmanns* (for the *Turkmanns* and *Turks* seem to ^{possess'd all the Countries from the Archipelago to the Indies.} differ only as the wandering *Arabs*, call'd *Bedwins*, do from those who dwell in Cities) three great Dynastys of Princes, who had under their Dominion all the Countries from the *Archipelago* as far as the *Indies*; I mean the three Branches of the Family of *Seljuk*, who reign'd at the same time in *Iran*, or *Persia* at large, *Kerman* and *Rum*, or *Natolia*; to the last of which the *Oibman* Sultans owe their Greatness.

The *Turkmanns* of *Chowarazm* are mention'd also by some Voyagers and Travellers in the last Age, as shall be observed in our farther Account of *Tatary*.]

The *Turkmanns* of this latter Branch, which ^{Resemble the Western Turk-manns.} may be call'd the *Oriental Turkmanns*, are much of the same make with the first, excepting that they are much swarthier, and have a greater Resemblance of the *Tatars*. In Summer they wear long Gowns of Callicoe or thick Cloth; and in Winter the like Gowns of Sheep Skin.

Cattle and Husbandry afford them Subsistence according to the different Parts they possess: In Winter they dwell in Towns and Villages about the River *Amu*, and towards the Shores of the *Caspian Sea*; and in Summer they go and incamp here and there, where they find the best Pastures and good Water.

Those of them who are settled in the Country of *Astrabat* follow for the most part the ^{Conform in Religion to the Countries they are settled in.} Sect of *Aly*, but those who dwell in the Country of *Chowarazm* conform with the *Uzbek Tatars* in Sentiments of Religion, tho neither one nor the other give themselves much trouble about it.

They are exceeding turbulent, and with great difficulty accustom themselves to the Yoke of the

Exceeding restless.

Brave and good Horsemen. *Uzbeks and Tatars.* They are very brave, and are at least as good Horsemen as the *Uzbek Tatars*, but they are not so great Robbers. As

Tributary to the Uzbeks. the *Tatars* of the Country of *Chowarazm* treat the *Turkmanns* as conquer'd Subjects, they are obliged to pay them Tribute, and to suffer several other Impositions from those troublesome Masters, which is partly the true Cause of that great Animosity which reigns continually between the one and the other; but the *Turkmanns* who dwell in the Country of *Astrabat* under the Dominions of the *Persians*, are much better treated. Both together may amount to about 100000 Families.

Divided into Tribes. The *Occidental Turkmanns* as well as the *Oriental*, are still divided into divers Tribes, after the manner of all the other Branches of the *Turkish* Nation, and the Chief of each Tribe enjoys the same Prerogatives among the *Turkmanns*, as among all the other *Tatars*. See what has been observ'd thereupon, Page 397.

III. The Uzbek Tatars.

Uzbeks from Uzbek Chan. The true Derivation of the Name of *Uzbeks*, which the *Tatars* of *Great Bucharía*, and the Country of *Chowarazm* bear at present, is from *Uzbek Chan*, as related Page 197: And this Custom of assuming the Name of the Prince, to denote the universal Affection of his Subjects for him, has always been in use with these People; witness the Name of the *Moguls* or *Mungals*, and that of *Tatars*, which that Part of the *Turkish* Nation, which was subject to *Mogull* or *Mung'l Chan* and his Brother *Tatar Chan*, took in old times from those two Princes their Masters.

The

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The same Custom is still retain'd among the *Tatars* their Descendants, as appears by the Name of *Manfueurs*, which the *Mungals* of the East have adopted from *Manfueu Chan*, Great Grandfather of the late Emperor of *China*. Also very lately the *Callmaki Dsongari*, subject to *Contaisb* or the Grand Chan of the *Callmaks*, have taken the Name of *Contaisbi*, to testify their inviolable Affection for their lawful Sovereign; insomuch that at present they call them by no other Name in *Siberia*, and the other neighbouring Countries, than that of *Contaisbians*. *Same Custom still in use.*

When *Ilbars Sultan*, as is related *Pag. 226.* *Country* was invited by the Inhabitants of *Urgens* to come and take Possession of *Chowarazm*, the *Uzbeks* possessed all the Country of *Kipzak* as far as the River *Irtis* Eastwards, and Southwards as far as that of the *Sirth*, besides *Great Bucharía*, which they had newly subdued under the Conduct of *Shabacht Sultan*; but in the Country of *Chowarazm* there were but a small Number of *Uzbeks* then, who had settled there since the same *Shabacht Sultan* had taken the Town of *Urgens* [till *Ilbars Sultan* brought the rest of the *Uzbeks* out of *Kipzak*, and increas'd their Number in *Chowarazm*.] *possessed by the Uzbeks.*

The Body of *Uzbek Tatars* in *Great Bucharía* and *Chowarazm*, is compos'd out of the four Tribes of the *Vigurs*, *Naimanns*, *Durmanns* and *Kunkurats*. [The two first were of the four, which, as *Abulgazi Chan* observes, *Pag. 207.* were given to *Sheybani Chan* Son of *Zuzi Chan*; and if all the Inhabitants of *Dasht Kipzak* took the Name of *Uzbeks* from *Uzbek Chan*, 'tis strange none but those four Tribes should retain it. Nor is there any accounting why the *Tatars* *Uzbeks Tribes.*

The Kingdom of Chowarazm Part I.

Tatars of Crimea are not call'd *Uzbeks*, but by supposing either that the Name extended only to those four Tribes, or that the rest of the *Tatars* changed it according to a Custom among them, as observed above: For my part I incline to the last Opinion.]

The Uzbeks live by Rapine.

The *Sarts* and *Turkmanns* support themselves by their Cattle and Husbandry, but the *Uzbeks* live for the most part by Rapine, and as they are the same People with the *Uzbeks* of *Great Bucharía*, they have also the same external Appearance, the same Religion, the same Inclinations and the same Customs with these last, excepting that they are far less polite and more restless.

Dwell in Towns in Winter.

They dwell in Winter in the Towns and Villages which are towards the middle of the Country of *Chowarazm*, and in Summer the greatest part of them go and incamp about the River *Amu*, and in other Places where they can find good Pastures for their Cattle, waiting some favourable Opportunity to rob and kill.

Perpetually marroding.

The *Uzbeks* of *Chowarazm* are perpetually making Incursions upon the neighbouring Territories of the *Persians*, as well as of the *Uzbeks* of *Great Bucharía*, and neither Peace nor Truce can restrain them, seeing the Slaves and other valuable Effects which they carry off on those Occasions are all their Riches.

Forces.

When the Forces of this State are not divided, it may easily arm 40 or 50000 good Horsemen.

Carry all their Effects with them wherever they go.

Tho the *Uzbek Tatars* have fix'd Habitations, yet in travelling from one Place to another they carry all the Effects they may have of value with them, which is a Remains of the way of living of their Ancestors before they had

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had settled Dwellings; for the *Callmaks*, and those amongst the *Mongals* who have exactly preserved the manner of living of the antient *Mogulls*, their Ancestors, carry still with them whatever they have, as well in going to War as only changing Abode.

What *Abulgazi Chan* reports (*pag. 457.*) of *Uzbeks* Infantry and Musketeers, shews us that he had ^{begin to} profited by his Imprisonment (in *Persia*;) for ^{use Fire-} before his Time that Way of making War was ^{Arms.} quite unknown to the *Uzbek Tatars*; nevertheless they don't seem to have thought fit to retain that Usage, seeing that at present they go to War only on Horseback just like the other *Tatars*, and that 'tis very rare to see Fire-Arms with them.

As the *Turkmans* are the first Occupants, *Turk-* and the *Uzbek Tatars* the last Conquerors of ^{manns} the Country of *Chowarazm*, those two Factions ^{and Uz-} are continually opposite to one another; and ^{beks al-} inasmuch as Ambition reigns among the *Tatars* ^{ways at} ^{variance.} as well as other Nations of the World, the *Tatar* Princes of the reigning House in that Country, know to a Nicety how to make use of that mutual Jealousy which reigns between them, as often as they are desirous to set them at Variance, to draw over to them that of the two Factions which thinks it self neglected by the reigning Chan; and 'tis in a great measure to this extreme Facility of making a Party, that those Troubles which continually distract the Country of *Chowarazm* owe their Original.

Tho one finds excellent Pasture in divers Parts ^{Excellent} of the Country of *Chowarazm* towards the ^{Pasture.} Banks of the River *Khesell*, the *Uzbeks* very rarely repair thither with their Cattle in Summer, because there is nothing to plunder on that side, seeing the *Cara Kallpakks*, who are

Mohammedan
Tatars don't
invade one
another
except at
War.

their Northern Neighbours, are as dextrous in that Business as themselves, and that what they can steal from one another is not worth the trouble of going for ; besides that, the *Mohammedan Tatars* are not accusom'd to make Inroads upon one another unless they are at open War together. And as for the *Callmaks*, who border on the North-East with the *Uzbeks* of the Country of *Chowarazm*, they remove ordinarily towards the beginning of Summer from the Frontiers of the *Mohammedan Tatars*, that they may not be exposed to their Incurfions, and don't return till the Winter, when the Rains and Snow have rendred the Roads impassable on that side.

Sarts and
Turk-
manns on-
ly reap the
Benefit of
the Pastures.

Wherefore none but the *Sarts* and the *Turk-manns* reap the Benefit of the Pastures which lie Eastward, towards the Frontiers of *Great Bucharia* ; and the *Turk-manns* go in quest of them which are to the West, towards the Mouth of the aforementioned River and the Shore of the *Caspian Sea* : But the *Uzbeks* often incamp about the Sides of the River *Amu*, where they are at hand to throw themselves into the *Persian* Provinces on the first Occasion which offers, and carry off wherewithal to make good Cheer in Winter, which they have much more at heart than the Care of feeding their Cattle.

Armenians
Trade
there.

The greatest Abuse one can put upon any *Mohammedan* in general, is to treat him like one of a Religion different from the *Moslems* ; and as the *Armenians* are almost the only Sect of Christians which is known to the Inhabitants of *Chowarazm*, by the Trade they carry on with them from time to time, 'tis not surprizing that the Name of *Armenian* should be employ'd, (*Pag. 330.*) as injurious, just as the Name

Name of Christian is every Day used by the
Turks.

There is a Piece of Money current in *Great Tanga a*
Bucharia and the Country of *Chowarazm* called ^{Piece of}
Tanga, mention'd *Pag.* 234. and it is the ^{Silver}
largest, and, I believe, the only Silver Money ^{Coin.}
which the Chans of the *Tatars* of these Pro-
vinces coin; 'tis pretty fine Silver, and may be
worth near the fourth part of a Crown in Specie:
This Money is of a round Figure, having on *Impression.*
one side the Name of the Chan, and on the
other the Name of the Country with the Year
of the *Hegra*. The rest of the Money made in *Copper Mo-*
this Country consists in small Pieces of Copper ^{ney.}
of different sorts, which answer to our Pence,
half Pence and Farthings. The Money of *Money of*
Persia passes also in these Provinces, and espe- ^{Persia cur-}
cially towards the Frontiers of the Country of ^{rent.}
Chowarazm.

Chowarazm is famous for the Arbuses men- ^{Arbuses}
tion'd *Pag.* 284. which are the true Water Me- ^{the true}
lons of the Size of ordinary Gourds: They are ^{Water}
commonly round, and green on the outside, but ^{Melons.}
within they are of a much deeper Colour than
the common Melons; nevertheless there are
some also, the Meat of which is perfectly white,
but they are not the best: The Seed of them
is quite black, much of the Figure of Gourd
Seed, excepting that it is rounder and transpa-
rent; this Seed is not found in the Heart of
the Fruit, as that of Melons and Gourds usu-
ally is, but is dispersed all over the Fruit; also,
excepting the Rind and the Seed, every part of
the Fruit is equally good for eating: The Meat
of it is much firmer than that of ordinary Me-
lons, and of a more agreeable Relish. This
Fruit refreshes the Blood exceedingly, and one
may eat as much of it as he has a mind, with-
out

out running the least Risk of being disorder'd.

Best in
great Bu-
charia and
Chowa-
razm.

The most delicious Arbufes are those which grow in *Great Bucharía* and the Country of *Chowarazm*; nevertheless they grow also in great Quantities about *Astracan*, which they pretend come very near the Taste of these of *Great Bucharía*. This Fruit keeps a long time, and they carry of them from *Astracan* to *St. Petersburg* for the Court of *Russia*, which are as good in the middle of Winter as they can be in the Season they ripen in; but we must take notice also that they gather them before they are quite ripe, and that they ripen after they have been gather'd.

[*Anthony Jenkinson*, who mentions them, calls them Carbufes.]

SECT. III.

A Description of the Provinces and Towns of Chowarazm.

[*Chowarazm* is divided into many Provinces several of which as they are mention'd by *Abulgazi Chan* in his History, have been briefly describ'd by the Author of the *Remarks* as follows.]

PROVINCES.

Ogurza.

Ogurza is a large Province situate towards the Coast of the *Caspian Sea*, which was very fertile heretofore, when the Northern Branch of the River *Amu* cross'd it in its way to the *Caspian Sea*; but since it has taken another Course this Province is become a Desert, because it now wants the Water necessary to moisten its Lands.

'Tis

'Tis from the great Quantity of Cucumbers ^{signifies a} which this little Country formerly produced ^{Cucum-} that it took its Name, for the Word *Ogurza* ^{ber.} signifies a Cucumber both in the *Tatar* and *Russian* Language.

Pishga is a little Country situate to the East ^{Pishga} of the Town of *Urgens*, but thinly inhabited ^{thinly in-} present, since the Northern Branch of the River *Amu* ^{habited.} passes no more thro' it, as it used to do formerly.

Karakizit is a little Province situate to the ^{Karakizit,} West of the Town of *Urgens*, between the Country of *Pishga* and that of *Ogurza*, which is grown very thin of People since the River *Amu* passes no longer by *Urgens*.

Gilkupruk is a small Province situate to the ^{Gilkupruk} South of the Southern Branch of the River *Amu*, in the Confines of the Provinces of *Chorasan* and *Astrabath*, and is deemed at present to make a Part of the Country of *Chowarazm*.

Gordish is a little Province situate between the ^{Gordish.} Country of *Pishga* and that of *Kumkant*. As this Province is water'd by the River *Amu*, 'tis one of the most fruitful and best cultivated in all *Chowarazm*: 'Tis in the Country of *Gordish* that the Northern Arm of the River *Amu* has quitted its old Channel, which passed before the Town of *Urgens*, to go and join the River *Khesell*.

The Country of *Kumkant* is a little Province ^{Kumkant.} of *Chowarazm*, to the East of *Gordish*, towards the Northern Bank of the River *Amu*: 'Tis on the Confines of this Province, and the Country of *Gordish*, that the River *Amu* divides ^{Amu di-} into two Branches, about the 88°. 30'. of Lon- ^{vides.} gitude.

Jangishar. *Jangishar* is a little Province near the right Bank of the Southern Branch of the River *Amu*, which is of no great Consequence at present.

Burma Country. The Country of *Burma* is one of the larger Provinces of *Chowarazm*, to the East of the Town of *Vasir*, towards the Frontiers of *Great Bucharina*. 'Tis very fertile and populous, and produces the most delicious Melons in all the Country of *Chowarazm*.

Baijalkiri. *Baijalkiri* is a little Province to the North of the Town of *Urgens*, which is very sandy and desert, because it wants Water.

Kesirabat. *Kesirabat* is a little Province towards the Banks of the River *Khesell* or *Kesill*, to the North-West of the little Town of *Tuk*: This little Country is very populous, and produces plenty of all sorts of delicious Fruits.

Gardanchast. *Gardanchast* is a large Province of *Chowarazm* situate between the Towns of *Chajuk* and *Hassarassap*, where there is pretty good Pasturage. The Country of *Gardanchast* is almost wholly inhabited by the *Sarts*.

Jangiarick. The Country of *Jangiarick* is a small Province on the Frontiers of *Great Bucharina*, at the Foot of the Mountains which separate those two Dominions, to the North of the River *Amu*.

Bakirgan. The Country of *Bakirgan* is a large Province of the Country of *Chowarazm*, upon the North side of the River *Khesell*, towards the 42 Deg. of Latitude, to the North East of the Town of *Tuk*.

Kuigan. The Country of *Kuigan* is a large Province of *Chowarazm*, to the North of the River *Khesell* and the Country of *Bakirgan*. This Province extends as far as the Frontiers of the *Cara Kalpakks* and *Callmaks*, and consists for the most part

part in nothing but vast Plains of the Nature of all the other sandy Grounds of *Grand Tatar*, producing excellent Pasture.

The Country of *Ikzi-Kumani* is a little Pro-*Ikzi-Ku-*vince of *Chowarazm*, towards the Southern Bank ^{*mani*} of the River *Khesell*, to the West of the Territory of *Chajuk*.

[This seems to be a Remains of the *Comani* or *Cumani*, a warlike Nation who for a long time possess'd the Country along the North side of the *Caspian* Sea as far as the River *Don*, till conquer'd by *Zingis Chan* and his Successors in *Kipzak*, from whom in all probability this Province took its Name.]

The Country of *Chika* is a little Province *Chika* on the South side of the River *Khesell*, to the East of the Territory of *Tuk*, and West of the Country of *Ikzi Kumani*.

The Country of *Tarchan*, is a little Province *Tarchan*; situate to the North of the River *Khesell*, to the West of the Country of *Bakirgan*, it abounds in excellent Pastures; but 'tis not cultivated at present.

The Country of *Bamaburinak*, is a little Pro-*Bamaburi-*vince of *Chowarazm*, situate to the North of the *nak*. River *Khesell*, towards the Southern Coast of the Lake of *Arall*, to the West of the Country of *Tarchan*.

The Country of *Kogerlik*, is a large Pro-*Koger-*vince, situate on the Frontiers of *Great* ^{*lik*}. *Bucharia*, to the North of the Province of *Jangiarik*.

The Country of *Arall* is a large Province of *Arall*. *Chowarazm*, towards the Shore of the *Caspian* Sea, extending from the Mountains of *Abulchan* and the North side of the old Mouth of the Northern Branch of the River

ver *Amu* which is now dry, as far as the Frontiers of the *Cara-kalpaks*.

This part of the Country of *Chowarazm* is at present almost solely inhabited by *Turkmans*, who find there, in many Places, excellent Pasture for their Flocks; but generally this Province is mountainous, sandy and barren: It draws its Name from the Lake of *Arall*, hereafter described.

[Besides the Provinces above described, you find others in our *Tatar* Historian, particularly those of *Abulchan* and *Debistan*, p. 235. and it was to be wish'd that the *French* Editor had distributed Memoirs of this kind a little more liberally, from the same Store-house out of which he hath given us these. However there is reason to hope he will not long detain them from the Publick, because he has declar'd himself an Enemy to that Practice, wishing some body would publish Mr. *de la Croix*'s Translation of that part of *Fadlallah*'s History of the *Mogulls* and *Tatars* which is in the *French* King's Library, and which being drawn from the Fountain-head, must, as that Gentleman well observes, in all likelihood be an excellent Book in its kind.]

T O W N S.

Urgens,
Capital
of
Chowarazm.

Urgens is at present the Capital of the Country of *Chowarazm*: This Town is situate in a great Plain to the North of the River *Amu*, in 39° 50' Lat. and 25 German Leagues from the Eastern Shores of the *Caspian Sea*.

Formerly
considerable.

The City of *Urgens* has been very considerable in the Ages past; but since the *Tatars* have possess'd it, and the Northern Arm of the River *Amu*, which formerly ran by the Walls of this Town, has taken another Course, as we shall observe in the next Section, it is much decay'd; so that at present it is no more than a pitiful great scrambling Town about a League in compass, having

ing Walls of Brick bak'd in the Sun, with a kind of Ditch very narrow and full of Rubbish in several Places; the Houses are no better than paultry Cabbins of Earth: 'Tis true there is a Castle built with Brick, but so ruinous that scarce a fourth Part of it is tenantable; and the Brick Mosques which are seen there are almost in as bad Condition; for the *Tatars* of the Country of *Chowarazm*, as well as all the other *Tatars*, are very good at destroying Buildings, but they have very little Inclination to build or only preserve them, unless a greater Force compels them whether they will or not. The only thing which they take any care of at present, is a great broad Street towards the middle of the Town, which is cover'd above from one end to the other, to preserve the Goods sold there from the Injury of the Weather, because this Street serves for the Market of the whole Town.

*Cover'd
Street or
Bazar.*

The Country about *Urgens* is very barren at present, on account of the River *Amu* having alter'd its Course, which has depriv'd the Inhabitants of the Conveniency of watering their Grounds.

*Neighbourhood
barren.*

The *Chans* of the Country of *Chowarazm* commonly reside in Winter in the Town of *Urgens*; but in Summer they incamp on the Banks of the River *Amu*, or in some other agreeable Place of the Country, according to the conjuncture of Time and the disposition of their Affairs.

*Chan resides here
in Winter.*

There is at present very little Trade at *Urgens*, notwithstanding that Town is very conveniently situate for that purpose, because it is the Rendezvous of all the Business which is carry'd on between the *Buchars* and the Provinces situate to the West of the *Caspian Sea*; but as foreign Merchants find no Security among the *Mobammedan Tatars*, neither for their Persons nor Effects,

*Little
Trade at
present.*

Duties 3
per Cent.

Effects, as we have already observ'd elsewhere, it must be a very extraordinary Case which can prevail on them to expose themselves to so great Hazards. The ordinary Duties which Merchants pay at *Urgens* are only 3 per Cent. but the extraordinary amounts very often beyond the whole Merchandizes.

Chowarazm always famous.

[What *Urgens* was before the *Arabian* Conquest, does not as yet appear, for want of fuller Histories of those Times; only as we know *Chowarazm* was then, as it always had been from Antiquity, a noted Country, and possibly an Independent Kingdom, and not in the Hands of so destroying a People as the *Mohammedan Tatars*, we may suppose the Capital to have been in a flourishing Condition.

Urgens called Chowarazm, Corcang, Orcang.

Urgens seems to be the same City which was formerly called *Chowarazm*; for M. de la Croix * observes that *Charizme* (as he writes it) was after the time of *Zingis Chin* called *Corcang* by the *Persians*, and *Orcang* by the *Moguls*. In the Tables of *Abu'lfeza*, *Nassir al-din* and *Ulugh Beg*, published by our *Graves*, we find two *Corcangs*, Great *Corcang*, or *Nucorcang* and *Corcang the Less*, or *Jorjaniyah* of *Chowarazm*, to distinguish it, likely, from *Jorganiyah* of *Persia*. The first was Capital of *Chowarazm* †, and both were situate on the West side of the *Gibun*, ten Miles asunder. †† *Jenkinson* calls it *Urgence*, and in the Notes collected by *Richard Johnson*, his Fellow Traveller, from the *Bogbar* Merchant, 'tis call'd *Urgensh* and *Urgense*, which comes near the Name given by our *Tatar* Author.

Cath formerly Metropolis.

Urgens has not always been the Capital of *Chowarazm*, *Abu'lfeza* || tells us that *Cath* was

* Hist. Ginch. p. 240.

†† Purchas, Vol. 3.

† *Abu'lfeza*, p. 23, 26.

|| Pag. 23.

formerly

formerly the Metropolis : How long it continued so is uncertain. When the Governor of *Gorgan* in *Persia* surpriz'd *Abu Abdalla*, * Governor of *Chowarazm* in the Reign of *Nub ibn Mansur*, of the Family of *Samman*, he found him in *Kat* ; but we must not conclude from thence that it was the Capital : nor, if we did, could we affirm it continued so under the first Dynasty of *Chowarazmian* Kings, contemporary with *Mahmud Gazni*. Nor can we be positive upon what occasion the Royal Seat was remov'd ; probably it was on account of the Inundation which *Abu'lfeda* † tells us once ruined it : But this we are sure of, that the second Dynasty fixt their Seat at *Urgens*, and it has continued the Capital ever since, except now and then that the *Chans* thought fit to reside for a while at *Wazir*, *Chajuk*, or some other Place, as we find in the Course of the foregoing History of the *Uzbek Chans* of *Chowarazm*.

As poor a State as it is reduc'd to now, it ^{Formerly} was once a very rich and populous City, as were ^{great and} all the other Cities of this Country. In the *Hegra* ^{populous.} 582, when *Sultan Shab* went to besiege it ‡, ^{An. Dom.} 1186. the Inhabitants who had submitted to his Brother *Takash* were so numerous, that to shew how much they despised his Power, they kept their Gates open in his View ; and thirty six Years after, when *Zingis Chan* || took it in *Heg.* 618, *A.D.* 1221, the *Moguls* put 100000, some say 200000, of the Inhabitants to the Sword. *Urgens* (for I take it to be the same with the City *Chowarazm*) began to flourish again under the Family of the *Sofis*, and was a great City when *Timur-bec* having taken it from *Yusuf Sofi*, and

* *Teix.* p. 160. † *Desc. Chow.* apud *Hudson.* Pag. 23.

‡ *Herbelot in Tacash.*

|| *Hist. Geng.* 256.

conquer'd the Kingdom *, caused it some Years after *Heg.* 790, *A.D.* 1388. to be raz'd to the very Foundations and sowed with Barley: 'Tis likely it was repair'd three Years after, when by *Timur's* Order the Country was re-peopled and restor'd to its antient Splendor; but from that time we may conclude *Urgens* never was able to recover it self; and the Government of the *Uzbeks*, which it has since fallen under, so hurtful to Trade, joined to the Inconveniencies arising from the Course of the River *Amu* being turn'd off from the Town, has reduc'd it to the poor Condition which it is in at present.

As to the Situation of *Urgens*, tho I should be inclined rather to place it with the Author of the Remarks in $39^{\circ} 50'$ Lat. than according to *Jenkinson* in $42^{\circ} 18'$; yet it must be owned the latter agrees best with the Reports of Travellers, which place it at an equal distance of about fifteen days Travel from the River *Jaik* and *Bochara*; whereas by the Situation given it by the *French* Editor, it appears to be almost as far again from *Urgens* to the *Jaik*, as to *Bochara*, tho the Road is not near so good.]

Tuk.

Tuk is a little Town of the Country of *Chowarazm*, situate six Leagues to the N. E. of *Urgens*, at a small distance from the Southern Bank of the River *Khesell*.

Chajuk.

Chajuk is a Town towards the Borders of *Great Bucharía*, situate in $40^{\circ} 45'$ of Latitude, half a Day's Journey from the River *Khesell*. 'Tis the best Town of all the Country of *Chowarazm*, next to *Urgens*; yet 'tis not considerable, in regard all the Houses are no better than miserable Cabins, as inconvenient within as without.

* *Hist. Timur-bec*, p. 306: † *Ibid.* p. 7:

The neighbouring Country is fertil enough, but very ill husbanded; nevertheless one sees there some Vines which the *Sarts* who dwell in this Town take care to cultivate: They make also a sort of red Wine, which is pretty good.

The Town of *Wafir* is situate towards the *Wafir* Northern Bank of the River *Amu*, in $39^{\circ} 45'$ Lat. and $88^{\circ} 30'$ Long. 'Tis very inconsiderable at present, as well as all the other Towns of that Country.

Kumkala is a small Town in the middle of *Kumkala*, the Country of *Chowarazm*, to the North of the Town of *Wafir*, which is not worth taking notice of.

The Town of *Kabt* is situate in $41^{\circ} 45'$ *Kaht* Latitude, on the North side of the River *Kbesfell*, towards the Frontiers of *Great Bucharia*: 'Tis in a very pitiful State at present, and is of no Consideration but on account of its Passage over the River *Kbesfell* [tho formerly it had been the Capital of *Chowarazm* before *Urgens* became the Royal Seat, as we have already observ'd.]

Hassarassap is a Town situate upon the North side of the River *Kbesfell*, in $40^{\circ} 45'$ *Hassarassap* Lat. and 89 Deg. of Long. it is become inconsiderable since it hath fallen into the Hands of the *Uzbek Tatars*.

Mankishlak, is a small Town of the Country *Mankishlak* of *Chowarazm*, upon the Shore of the *Caspian* Sea, on the North side of the Mouth of the Southern Branch of the River *Amu* in $38^{\circ} 30'$ Lat.

The Town is nothing considerable in it self, consisting of about 700 Houses built of Earth, no better than miserable Cabbins; but its Port on the *Caspian* Sea is magnificent, and the only one to be found in all that Sea: 'Tis large, se-

Excellent Port.

cure and deep: and in any other hands but those of the *Tatars*, this would be a Place where in a very little time a considerable Trade might be establish'd, but at present 'tis very rare to see any trading Ships arrive there. As the *Tatars* do not care for the Neighbourhood of the Sea, this Town is inhabited at present only by *Turkmanns*, who accustom themselves more easily to the Inconveniencies of the Water.

Jenkinson's Error about the Latitude.

Anthony Jenkinson places very erroneously the Port of *Mankishlak*, which he calls *Manguslave*, in 45 Deg. of Lat. which is a great Objection to the Fidelity of his Relation of the *Uzbek Tatars*.

[There are several other Towns in *Chowarazm*, as are to be met with, p. 235 of the former Part, and elsewhere; besides the *Uzbeks* of this Country have some Towns to the South of the River *Amu*, in *Chorasán*; as *Durubn*, *Nasai*, *Iburd*, *Mabana*, *Bagabat*, *Jaurfurdi* and *Meru*, which they have from time to time conquer'd from the *Persians*.]

S E C T. IV.

A Description of the Rivers Amu and Khesell, and of the great Lake of Arall.

River
Amu.

THE River of *Amu* is the famous *Oxus* of the Antients, it has its Source to the N.N.E. of the Kingdom of *Cashmir*, toward the Borders of *Little Bucharía*, in those high Mountains which separate the Dominions of the *Great Mogul* from *Grand Tatary* in 39° 30' of Latit. This River traverses all *Great Bucharía*, running from East to West, and continuing its Course in the

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the same Line. It divides in the Country of *Chowarazm*, 40 Leagues from its Mouth, into ^{Divides into two Branches.} two Branches; whereof that on the Left pursuing its Course Westward, discharges it self in the *Caspian Sea* towards the Borders of the Country of *Astarabad*, which belongs to the Crown of *Persia*, in $38^{\circ} 20'$ of Lat. but the ^{Northern} Right Hand Branch which pass'd heretofore by ^{Branch} the City of *Urgens*, and threw it self likewise in- ^{changes its Course.} to the *Caspian Sea* twelve Leagues to the North of the former, having eighty Years ago quitted its ancient Channel six Leagues from the Place where it separated from the other Arm, turn'd its Course to the North West, and threw itself into the River *Khesell* on the other side of the little Town of *Tuk*; infomuch that its old Channel before the City of *Urgens* is at present quite dry: which has very much diminished the Inhabitants of that Town, and the Parts about it, who by that means cannot find Water sufficient to moisten their Lands; which as fruitful as they were, when well water'd, produce nothing at all since the River has fail'd. This River a- ^{Full of} bounds with all sorts of excellent Fish, and its ^{Fish.} Sides are the most charming in the World. 'Tis upon its Banks that those excellent Melons and Melons, all those other delicious Fruits do grow, which are so much in request in *Persia* and the *Indies*, and which they carry even into *Russia*.

This is the same River which is called *Dsayhun* [*Gayhun* or *Gibun*] p. 119, and elsewhere; *Amu*, the Name by which the *Uzbeks* and *Persians* call it at present, being intirely unknown to the Oriental Historians that have written of the Affairs of these Provinces [who generally call it the *Gibun*, which Name possibly was given it by the *Arabs*.]

River
Khesell
the famous
Daria.

The River *Khesell*, or *Khesill*, as the *Uzbek* *Tatars* call it, is the famous *Daria*, which made so much Noise in the publick News-Papers some Years ago: But by the way it must be observ'd, that the word *Daria* is a general Term, which among the *Uzbek* *Tatars* signifies a River.

Its Springs. This River rises in the Mountains, which separate the Dominions of *Contaisb*, Grand *Chan* of the *Callmaks*, from *Great* *Bucharia*, about the 43^d Deg. of Lat. and 96° 30' of Longit. Its Course is almost due West, and having run about 150 *German* Leagues, it discharges it self into the *Caspian* Sea in 40° 30' of Lat. 35 *German* Leagues to the North of the Southern Mouth of the River *Amu*.

Banks
fruitful,

The Sides of the *Khesell* are exceeding fertile wherever they are cultivated; but the greatest part of them are neglected by the *Tatars* who inhabit the Provinces which it waters: neither do they vouchsafe to make use of the excellent Pastures which the Sides of this River offer them, tho they are much better than those which they find along the *Amu*.

No good
Town on
it.

At present there is not one considerable Town to be seen all along this River; and the few small Towns which one finds are half desert, because the *Uzbek* *Tatars* of *Great* *Bucharia* and of *Chowarazm* have an equal desire to be near the *Persian* Frontiers, where they find a better Opportunity of exercising their Talents, than towards the Frontiers of the *Callmaks* and *Kara* *Kallpaks*.

Branch of
the *Amu*
runs into
it.

'Tis into the River *Khesell*, on the other side of the little Town of *Tuk*, that the Northern Branch of the River *Amu* hath discharg'd it self for about these eighty Years past, after quitting its antient Channel which pass'd before the City *Urgens*, as we have observ'd elsewhere, which has

has extremely increas'd the Waters of that River; but of late Years the *Tatars* of *Chowarazm* have also turn'd the Course of the *Khesell*, so that it empties it self no longer into the *Caspian* Sea, which happen'd in this manner.

The late Emperor of *Russia* having it much ^{The Occa-} at heart to render his Dominions flourishing by ^{sion of} means of Trade, bent his Thoughts continually ^{turning} on whatever might facilitate that Design; and ^{the Course} perceiving that a Communication betwixt *Siberia* and the Southern Parts of *Asia* would contribute exceedingly thereto, he judg'd it might best be carry'd on by means of the River *Sirth*, which water'd the Country of *Turkestan*; supposing, as it was very natural to do, that it must fall into the *Caspian* Sea. To that end he order'd several People, skill'd in Sea Affairs, to accompany the *Cosaks* of *Faik* in several of their Expeditions along the Coasts of the *Caspian* Sea, in order to find out the Mouth of the River *Sirth*. These People finding that no considerable River discharg'd it self into the *Caspian*, between the *Yemba* and the *Amu*, except the River *Khesell*, concluded that must be the River they look'd for; and what confirm'd them in the Mistake, was, the *Cosaks* assuring them that River was called *Daria*, which they knew also to be the Name of the River they were in search of, without knowing that it was a general Name for all Rivers.

Wherefore having founded the Entrance of ^{Expedition} that River, and observ'd several Marks whereby ^{of Becko-} to know it again, they made their Report ac- ^{witz to} cordingly, and thereupon the deceased Emperor ^{the River} of *Russia* resolv'd at last in 1719, to send one Brigadier *Beckowitz* by the way of *Astrachan* with 2500 Men to possess himself of the Entrance of that River. He pitch'd upon that

Officer purposely, because being a *Circassian* by Extraction, and understanding thorowly the *Tatar* Language, he seem'd more likely to succeed than another.

Tatars divert the Stream of the Khefell into the Lake Arall.

Beckowitz builds Forts about the Entrance of the Khefell.

Nevertheless the *Tatars* growing jealous to see him come several times to observe the River *Khefell*, and perceiving on the other hand by the Openings which they were obliged from time to time to make in that River for watering their Lands, that it would be easy to turn it, and cause it to fall into the Lake of *Arall*, by means of certain low Lands which lay on that side, they resolv'd to set about that Work at all hazards; and to that end they let out the River in so many different Places, that at length they found means to convey it by three several Branches into the Lake of *Arall*, which so exceedingly weaken'd the Force of the true Stream of the River, that they afterwards easily stop'd the Entrance of it; so that *Beckowitz* arriving some time after with his Vessels to the Mouth of the River *Khefell*, found it quite dry. Nevertheless in obedience to his Orders, he landed his Troops, and began to build some Forts thereabouts, as well as the Ground which he found there exceeding sandy would permit: But they were scarce in a Condition of making Resistance, when the *Chivinski Tatars* [or *Tatars of Chiva*] who are the same with the *Uzbeks* of *Chowarazm*, came down upon him with great Numbers of Troops; but *Beckowitz* defended himself with such Resolution, that despairing at last to conquer him by Force, they had Recourse to Fraud. To that end the *Chan* of the *Tatars* who commanded that Body in Person, had him privately informed, that in his Heart he was sincerely affected to the *Russians*, and that he desir'd nothing more than to see them settled in his Neighbourhood;

bourhood; but that he was oblig'd to oppose them on that Occasion, because of the *Tatar* Princes his Relations and Neighbours, that he had resolv'd to make a last Effort next Day; and in case he succeeded no better than before, he would try to bring about an Accommodation.

As that *Chan* had caused Protestations of the Becko-
same kind to be made at the Court of *Russia*, by ^{witz en-}
an Envoy which he had sent thither for that ^{snared by}
purpose, *Beckowitz* thought he might give the ^{the Chan}
easier Credit to it, and resolv'd to see what would ^{of Cho-}
warazm.
become of it. In the mean time the *Tatars* did
not fail, according to the Advice given him, to
renew the Fight with him next Morning, nay,
even contrary to their usual Custom, Numbers
of them lighted off their Horses in order to at-
tack him more vigorously; but having been re-
pulsed at length with much Loss, the *Chan* sent
two of his *Mursas* to know on what account he
had landed an Army in his Dominions, and
what he wanted. Whereupon *Beckowitz* de-
manded that the Sluices made in the River should
be stop'd up, and that the Mouth of it should
be open'd, that the Current might take its ordi-
nary Course: The *Tatars* thereupon remon-
strated, that they might indeed open the Entrance
of the River, but that it would be of no use,
because the Water of the River ran all into the
aforesaid Channels which carry'd it into the Lake
of *Arall*, and that with such Rapidity, that it
would be absolutely impossible for them to stop
them: Whereupon *Beckowitz* propos'd that they
should give him a certain Number of Hostages,
and he would go and do it with his own Troops.
As that was just what the *Tatars* wish'd, they did
not fail to agree to all his Demands, after hav-
ing

ing however done all they thought necessary to draw him into the Snare.

Beckowitz and his Men cut off.

Pursuant to this Agreement, *Beckowitz* set forward with his Troops to go and open the Mouth of the River, having left some Men to guard his Forts: But the Hostages which had been given him, and who serv'd at the same time for Guides, led him by Places quite desert, where there were only some Holes of standing Water, neither were they sufficient for all his Men; so that after five days March, *Beckowitz* and his Troops found themselves quite destitute of Water; and then their Guides propos'd, as of themselves, to divide into different Bodies, and to march by different Roads, that they might the more easily find a Supply. *Beckowitz* seeing himself so far engaged, was obliged to consent to this Proposal, tho he foresaw what might be the Consequences of it; and the *Russians* being separated into different Bodies, the *Tatars* came and surrounded them one after another, and slaying *Beckowitz* with most of his Men, carry'd the rest into Slavery. After which, those who were left to guard the Forts, did not fail to reembark as fast as they could, and return to *Astrachan*.

Gold Sand of the River *Daria* a political Fiction.

This is all I have been able to learn touching that unfortunate Expedition; for as to the gold Sand which the World has been made believe is carry'd down that River, 'tis a Report which the Court of *Russia* has its Reasons for not quashing; but in reality it hath been known ever since that time what that Gold Sand was, which 'twas pretended was found in the River *Sirth*. 'Tis by this Accident that the River *Khesell* comes to have no Communication at present with the *Caspian* Sea, and that it carries all its Waters, and great part of those of the River *Anu*, into the Lake of *Arall*.

The

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The Lake of *Arall*, which gives name to the ^{Lake A-}Province, is a Lake of Salt Water in the Coun-^{tal.}try of *Chowarazm*, situate to the North of the River *Khesell*. This Lake which separates the Country of *Arall* from the Eastern Provinces of *Chowarazm*, is one of the largest in the Northern *Asia*, being above thirty *German Leagues* in length from South to North, and about half as much in breadth from East to West, and in all above eighty *German Leagues* in compass.

Its Waters are exceeding salt, notwithstanding ^{Waters}which they breed great Quantities of the same ^{salt.} sort of Fish which is found in the *Caspian Sea*. To judge by what appears, this Lake does not seem to have any Communication with the *Caspian Sea*; and yet it receives not only all the Waters of the Rivers *Sirth*, and *Khesell*, but also those of several other Rivers of less importance, without over-flowing its ordinary Bounds, or having any apparent Channel whereby it might discharge that great Quantity of Water which is continually running into it so many ways.

The *Cara Kallpaks*, who possess the Northern ^{Salt made}Coast of the Lake of *Arall*, towards the Mouth ^{of the Wa-}of the River *Sirth*, and the *Turkmanns* of the ^{ter.}Country of *Arall*, convey in the Summer the Waters of this Lake, by means of certain small Canals into the neighbouring sandy Plains, to such a height as they think proper, and the moisture of the Waters exhaling by degrees with the Heat of the Sun, leaves at length all the Surface of those Plains cover'd with a fine Crust of Crystalline Salt, where every one goes and gathers as much as is necessary for the Occasions of his little Family.

The

The Kingdom of Chowarazm Part I.

The *Tatars* of *Chowarazm*, as well as those of the *Casatsbia Orda*, and the *Cara Kallpaks* have no other Salt but what is drawn in this manner from the Lake of *Arall*.



C H A P. III.

A Description of GREAT BUCHARIA or MAWARA'LNABR, subject to the Uzbeks.

S E C T. I.

The Name, Extent, and Situation of Great Bucharia.

Name.

[T]HE Country of *Great Bucharia* is the same which the *Arabians* call'd *Ma wara'lnabr*, which signifies *what lies beyond the River*, and is little other than a Translation of *Transoxana*, the Name given by the *Romans* to the same Provinces. These were indefinite Terms, including the Countries those Powers possessed beyond the River *Oxus* or *Gibun*, which at different times were of different Extents, tho generally *Mawara'lnabr* signified all the Lands between that River and the *Sibun*, which separated them from those of the *Turks*, who during the Dominion of the *Arabs* in those Parts spread very far over *Grand Tatory*. *Great Bucharia* is also comprehended under the Name of *Turan*, which is likewise given by the *Arabs* and *Persians* to the Countries North of the River *Amu* or *Gibun*, and includes a considerable part of what, before the *Uzbeks* conquer'd it,

it, took its Name of *Zagatai* from the second Son of *Zingis Chan*.]

The Country of *Turan* is taken (p. 171.) in *Turan*. a Sense opposite to the Country of *Iran*, and in that Signification it includes all the Countries which lie to the North of the River *Amu*, just as the Country of *Iran* denotes all which lie to the South of the same River; but in its true Signification, the Country of *Turan* comprehends only that space of Country which is bounded by the *Icy Sea*, the River *Fenisea*, and the Mountains of *Caucasus*; which is precisely that which we at present call *Siberia*, as appears from Page 209.

[*Turan* and *Iran*, which are commonly opposed to one another, are general Terms made to express the Dominions on each side of the River *Amu*; but in a proper Sense *Iran* seems to signify no more than *Persia* when in its greatest Extent: tho some think it only includes the Countries between the River *Amu* and the *Turan*, *Tigris*. And *Turan* implies the Country of *Tur* Country of or *Turk*, which strictly takes in only *Turkestan*, *Tur* or *Ma wara'nabr* and some of the neighbouring *stan*, Countries, which were known to the *Arabians* and *Persians* before *Zingis Chan*; in whose Histories that Name, which comes from them, often occurs. So that I cannot agree with the Author of the *Remarks*, that by *Turan* (p. 141.) is meant *Siberia*; tho (p. 209.) something is said which seems to favour it, viz. That *Kutziun Chan* was driven by the *Russians*, in 1595, out of the Country of *Turan*, where he reigned: And it appears by Chap. xiii. Sect. 1. that he resided at *Siber* now *Tobolskoy*, then the Capital of *Siberia*. But perhaps instead of *Turan* there, it should be written *Tura*, to denote the Country about the River *Tura*; and this Opinion seems

seems confirm'd by (p. 131.) where the Country of *Tura* is expressly mention'd together with *Russia* and *Bulgaria*, without doubt, to signify the Country about the River *Tura*, which falls into the *Oby* over against *Tobolskoy*: And I am so well satisfy'd of this, that I have made no Scruple in the afore said Place (p. 209.) to write *Tura* instead of *Turan*.

Great Bucharía improperly called Uzbek.

Some, but very improperly, call this Country *Uzbek*, as if the Name of the Conquerors must necessarily pass to the Country. If any part of this great Continent ought to be call'd so, it should be that between the Rivers *Taik* and *Sir*, from whence the *Uzbeks* came, and to which *Mirkond* refers when he tells us * *Shai-bek Khan* came out of *Uzbek* and drove *Mirza Babor*, the first *Great Mogul*, out of *Ma wara'lnahr*: But these are Names given by foreign Historians and Geographers to Countries, and which are intirely unknown to the Natives.]

Great Bucharía, what antient Countries it includes.

Great Bucharía, in its present State, comprehends precisely *Sogdiana* and *Bactriana* of the Antients, with their Dependence. [That, I am afraid, is what we are not able to determine, nothing being more uncertain than the Limits assigned to foreign Countries in the antient Authors.]

Situation.

'Tis situate between the 34 and 44 Degrees of Latitude, and the 92 and 107 Degrees of Longitude. The Country of the *Callmaks* bounds it on the North; *Little Bucharía* or the Kingdom of *Cashgar* on the East; the Dominions of the *Great Mogul* and *Persia* on the South; and the Country of *Chowarazm* on the West. So that it is not less than 150 *German Miles* in its greatest length, nor does it want much of it in its greatest breadth.

Extent.

* Teixeira, p. 319.

It must be confess'd Nature has denied no-^{The best} thing to this fine Country to make living in it ^{Part of} agreeable : The Mountains abound with the ^{Tatary.} richest Mines ; the Valleys are of an astonishing Fertility in all sorts of Fruits and Pulse ; the Fields are cover'd with Grass the height of a Man ; the Rivers swarm with excellent Fish ; and Wood, which is so scarce all over the rest of *Grand Tatary*, is found here in great Plenty in several Parts : In short it is the best cultivated and inhabited of all the *Grand Tatary*. But all these Blessings are of very little use to the *Tatar* Inhabitants of this Country, who are na-^{Tatar In-} turally so lazy that they would rather go steal, ^{habitants} pillage, rob and kill their Neighbours, than ^{lazy.} apply themselves to improve the Benefits Nature so liberally offers them.

S E C T. II.

Of the Inhabitants of Great Bucharia.

THE Inhabitants of *Great Bucharia* are,
 I. The *Buchars* or *Tagiks*, who are the
 antient Inhabitants. II. The *Zagatais* who are
Tatars that settled there under *Zagatais* second
 Son of *Zingis Chan*. And, III. The *Uzbek Ta-*
tars, who are the present Possessors.

I. *The Buchars or Tagiks.*

All the Towns both of *Great* and *Little Bu-* ^{Tagiks or}
charia, from the Frontiers of *Chowarazm* as far as ^{Burgers.}
China, are inhabited by the *Buchars*, who are
 the antient Inhabitants of those Provinces with
 regard to the *Tatars*, who are at present Mas-
 ters of them. 'Tis for this Reason that thro'-
 out the East they are call'd *Buchars* ; but the
Tatars

Tatars commonly call them *Tagiks*, and that Word in their Language signifies nearly the same as *Burgefs*.

Form.

The *Buchars* are commonly of the ordinary Size, but well set, and very fair complexion'd considering the Climate they live under; they have for the most part large Eyes, black and lively; are Hawk-nosed; their Faces are well shap'd; their Hair black, and very fine; their Beards thick: In short, they partake nothing of the Deformity of the *Tatars*, among whom they inhabit.

Women.

Their Women are commonly large and well-shaped, having the Complexion and all the Features very beautiful. Both Men and Women wear Shifts and Drawers of Calicoe; but the Men wear besides a *Castan* of some quilted Silk or Calicoe, which reaches to the Calf of the Leg, with a round Cloth Bonnet shap'd much after the *Polish* Fashion, having a large Fur Border: Some of them also wear Turbans like the *Turkish*. They tie these Castans about the Middle with a Girdle of a kind of silk Crape which goes several times round the Body, and when they go abroad they throw over the Castan a long Cloth Gown faced, and even lined in Winter with Fur. Their Boots are made like the *Persian* Buskins, but not altogether so neat; and they have the Art of preparing Horse Hides for the Purpose after a very singular manner.

Habit of the Men.

Womens Habit.

The Women wear long Gowns of Calicoe or Silk, which are pretty full, and hang loose about the Body. Their Slippers are shaped like those worn by the Women in the North of the *Indies*; and they cover their Heads with a little flat, colour'd Bonnet, letting

ting their Hair hang down the Back in several Tresses adorn'd with Pearl and other Jewels.

All the *Buchars* profess the *Mohammedan* Worship, and, except in some few Ceremonies, ^{*Mohammedans.*} come near the Tradition of the *Turks*. They dwell in the Towns and Villages of both the *Bucharias*; and subsist intirely by Commerce or Trades, which they follow. The Trade of ^{*Trade to*} those Provinces is wholly in their Hands, nei- ^{*all Parts.*} ther the *Callmaks* nor the *Uzbek Tatars* meddling with it in any manner: And as it is very rare to see foreign Merchants arriving among them, especially in those Parts where the *Mohammedan Tatars* are Masters, the *Buchars* go in Crouds to *China*, the *Indies*, *Persia*, and *Siberia*, where they trade to very considerable Advantage.

Altho they possess all the Towns of those ^{*Never*} Provinces they never meddle with Arms upon ^{*meddle*} any account, and trouble themselves only about ^{*With Arms*} their own Affairs, paying the *Callmaks* and ^{*or Poli-*} *Uzbek Tatars*, who are in possession of the Country, a certain Tribute, regulated yearly for every Town and Village; for which Reason the *Tatars* despise them extremely, treating them as cowardly, simple People, as may be observed in several places of this Book.

We are utterly at a loss whence the *Buchars* ^{*Original of*} draw their Original, and they are ignorant of ^{*the Bu-*} it themselves; nevertheless they know by Tra- ^{*chairs un-*} dition that they are not originally of *Bucharia*, ^{*known e-*} and that they came thither from afar off. Nei- ^{*ven to*} ther are they divided into Tribes like the *Tatars*, ^{*themselves*} and many other Eastern People: Upon which, those who labour to reconcile sacred History with profane, take occasion to surmise, that the *Buchars* are the Descendants of the Twelve Tribes of *Israel*, which *Salmanasser*, King of

Supposed to be the remainder of the Twelve Tribes. *Assyria*, carried into the Kingdom of the *Medes*, agreeable to what the Scripture informs us, *2 Kings* xviii. And as 'tis observ'd that the *Buchars* have much the Appearance of *Jews*, and that they have many Customs which seem to have much Conformity with certain Ceremonies of that Nation, it goes exceeding far to confirm them in that Opinion; but for my part I dare determine nothing thereupon, because those Presumptions appear to me too weak for convincing Proofs in so nice a Point.

II. *The Zagatai Tatars.*

Zagatais The *Tatars*, who were Subjects of *Zagatai* the Subjects *Chan*, second Son of *Zingis Chan*, who had for of *Zagatai*. his Share *Great Bucharìa* and *Chowarazm* [rather a part of it, with the Country of the *Vigurs* or *Oigburs*, and *Cashgar*] retain'd, after the Death of their Master, the Name of *Zagatais*, which they had assum'd during his Life; inasmuch that those Provinces from that time bore the Name of *Zagatai*, and the *Tatars* which inhabited it, that of *Zagatai Tatars*; till *Shabacht Sultan*, at the Head of the *Uzbek Tatars*, having conquer'd those Provinces after he had driven out the Descendants of *Tamerlain*, the Name of *Zagatais* gave place to that of the *Uzbeks*; so that there is no more mention at present of the Name of *Zagatai Tatars* in *Great Bucharìa* and the Country of *Chowarazm*, only to preserve the Genealogy of divers *Tatar Tribes* which are settled in these Provinces, and to distinguish the *Tatars* who first possess'd that Country, from those who are the present Masters of it; for, as to the rest, these two Branches of *Tatars* are so well mix'd together now, that they make but one individual Body, which is comprised

prised under the Name of *Uzbek Tatars*; which ^{Negligence} our Geographers don't observe, continuing still ^{of our Geo-} to give the Name of *Zagatai* to *Great Bucharia*, ^{graphers.} tho'tis more than two hundred Years since that Name has been abolish'd.

The Troops of the *Great Mogul* of *India* are also call'd *Zagatais* by the Orientals, because they were the *Tatars* of this Province which conquer'd it.

III. *The Uzbek Tatars.*

The *Uzbeks* who possess this Country are gene-*Uzbeks* rally reputed the most civiliz'd of all the *Mo-* ^{civiliz'd.} *ammedan Tatars*, notwithstanding they are great Robbers, as all the rest of them are. As low as their Boots, which they wear very *Habit.* cloutterly, they are clothed, Men and Women, after the *Persian* Fashion, but not at all so cleverly; and the chief among them wear a Plume of white Heron's Feathers on their Turbans.

Their Arms are much the same with the rest *Arms.* of the *Tatars*, viz. the Sabre, the Dart, the Lance, and the Bow of a larger Size than ordinary, which they make use of with much Strength and Dexterity. They have begun for *Arquebuse* some time past to use Arquebusses after the ^{ses us'd of} *Persian* manner. When they go to War, a ^{late.} great part of their Cavalry wear Coats of Mail, and a little Buckler to defend them against the Strokes of the Sabre.

The *Tatars* of *Great Bucharia* pique them-*Robust and* selves on being the most robust and brave of ^{brave.} all the *Tatars*, and without doubt they must be a courageous People, seeing the *Persians* who are naturally very brave, are yet in some measure afraid of them.

*Women
courageous.*

The Women also of this Country value themselves for an approved Bravery; and the *Sieur Bernier* relates to that purpose a very roman-tick Account, which was given him by an Embassador of the Chan of *Samarkant*, who came to felicitate *Aureng Zeb* upon his Advancement to the Throne of the *Great Moguls*. The truth of the Matter is, that the *Tatar Women* of *Great Bucharìa*, go often to War with their Husbands, and do not fear coming to Blows upon Occasion.

*Well made
and hand-
som.*

The Women are for the most part very well made, and passably handsom, and there are to be found some who may pass for perfect Beauties in any Country.

*Horses of
an odd Ap-
pearance,
but swift
and ser-
viceable.*

The Horses of these *Tatars* make but a sorry Appearance, having neither Breast nor Buttocks; the Neck long and strait like a Stick, and the Legs very high, and no Belly; they are besides of a frightful Leanness: nevertheless that does not hinder them from being exceeding swift, and almost indefatigable; and as they are easily maintain'd, a little Grass tho ever so indifferent, and even for want of Grass, a little Moss satisfying them in case of need, it may be said these are the best Horses in the World for the Use the *Tatars* make of them.

*Diet of the
Tatars.*

Pillaw, which is boil'd Rice, after the Fashion of the *Oriental*s, and Horse-Flesh, are their most delicious Meats: and *Kumisse* and *Arack*, both made of Mare's Milk their common Drink.

*Language
of the In-
habitants.*

Their Language is a Mixture of the *Turkish*, *Persian*, and *Mogul* Tongues; nevertheless they are able to understand the *Persians* and the *Persians* them.

The Subjects of the *Great Mogul* and the *Persians*, commonly call the *Tatar* Inhabitants of *Great Bucharìa*, *Uzbeks*, and they usually comprehend

prehend the *Tatars* of *Chiva* inhabiting the Country of *Chowarazm* under the same Name.

The *Uzbeks* are continually at Wars with the *Uzbeks Persians*, and on that Occasion the fine Plains of the Province of *Chorasán* lie very convenient for them; but they cannot possibly penetrate into the Dominions of the *Great Mogul*, because of the high Mountains which separate them, and are inaccessible to their Cavalry.

Those of the *Tatar* Inhabitants of *Great Bucharía*, who feed upon their Cattle, live under Huts like their Neighbours the *Callmaks*, and go encamp sometimes on one side, sometimes on the other, according to the Conveniency of the Season, and the Necessities of their Flocks; but the others, who cultivate the Lands, live in the Villages and ordinary Hamlets, for there are very few who dwell in the Towns or Boroughs of the Country; which are all possess'd by the antient Inhabitants of those Provinces, who have no Connexion with the *Tatars* who are at present Masters of *Great Bucharía*.

S E C T. III.

The Provinces and Cities of Great Bucharía.

Great Bucharía is subdivided into three great Provinces: Of which (1.) that of *Mawara'nabr*, which has the City of *Samarkant* for its Capital, is situate to the North. (2.) That of *Great Bucharía* properly call'd, whose Metropolis is the City of *Buchara*, in the middle. And, (3.) that of *Balkh* to the South, the chief City whereof is *Balkh*.

Each of these three Provinces hath commonly its particular Chan, but at present the Chan of

of *Bucharia* is in possession of the Province of *Ma wara'lnahr*; in such wise that all which is to the North of the River *Amu*, and also the Eastern Part of what lies to the South of that River is in his Hands, which makes him a very powerful Prince.

[As our *Tatar* Author has had occasion to mention but few of the lesser Provinces of *Great Bucharia*, we have an Account only of the five following from the *French* Editor.]

Duruganata.

The Country of *Duruganata* is a large Province of *Proper Bucharia*, which borders upon that of *Jangiarik*, of the Country of *Chowarazm*.

Gordish.

The Country of *Gordish* is a large Province of *Proper Bucharia*, towards the Frontiers of *Chowarazm*, to the West of the Province of *Bucharia*. This Province is one of the most agreeable and fruitful in *Great Bucharia*; 'tis also very populous and well cultivated.

Cuzin and Carmina.

Cuzin and *Carmina* are two little Provinces of *Proper Bucharia*, situate towards the middle of the Country.

Jaizi.

The Country of *Jaizi* is a large Province of *Ma wara'lnahr*, situate to the North West of the City of *Samarkant*, towards the South side of the River *Khesell*.

Towns in the Province of Ma wara'lnahr.

Samarkant.

The City of *Samarkant* is situate in the Latitude of $41^{\circ} 20'$ [*Ulugh beg* found the Latitude to be $39^{\circ} 37' 23''$] and 95 of Longit. seven Days Journey to the North of the Town of *Buchara*. It falls short at present of being so splendid as it was in times past; nevertheless 'tis still very large and well peopled: 'Tis fortify'd with strong Bulwarks of Earth, and

and its Buildings are much in the same Condition with those of the City of *Buchara*, excepting that one finds several private Houses built of Stone, there being some Quarries about the Town.

'Tis said the City of *Samarkant* furnishes the beautifullest Silk Paper made in *Asia*, and 'tis on account of that Quality that the Paper of that Town is so much in request all over the East.

The Academy of Sciences which is in that Town is at present one of the most famous among the *Mohammedans*; and those who have a mind to be instructed in the several Parts of Learning, come from all the neighbouring Countries to perform their Studies there.

The Castle appointed for the Residence of the *Chans*, is one of the most spacious; but as at present the Province of *Marwara'nabr* has no particular *Chan*, it falls insensibly to ruin; for when the *Chan* of *Great Bucharia* comes in the Summer to pass some Months at *Samarkant*, he usually encamps in the Meadows near the Town.

The Country round this City produces Pears, Apples, Raisins and Melons of so exquisite a Taste, and in such plenty, that it furnishes all the Empire of the *Great Mogul*, and a part of *Persia* with them.

The little River which passes by the Town and falls into the River *Amu* about the 92° of Longit. would be of great Convenience to the Town, by opening a Communication with the neighbouring Dominions, if the Inhabitants had but the Industry to make it navigable. In short, there is nothing wanting at *Samarkant* to carry on a very considerable Trade, but its having other Masters and other Neighbours than the *Mohammedan Tatars*.

Otrar.

Otrar is a Town situate in $41^{\circ} 50'$ Lat. towards the Frontiers of the *Callmaks*, on the Bank of a small River, which falls into the *Amu* about the 99. Deg. of Longit.

The Town of *Otrar* is not very considerable at present; nevertheless 'tis to be observ'd that the famous *Tamerlan* died here in the Year 1405 *died here.* of the Christian *Æra*.

[*Otrar* is otherwise called *Farab*, and was heretofore the Capital of *Turkestan*, when that Kingdom was in its flourishing Condition under *Cavar Chan* of *Cara Kitay*.]

The Towns of the Province of Proper Bucharia.

Carmina.

The Town of *Carmina* is situate [in the Province of the same Name] towards the Frontiers of the Country of *Chowarazm*, to the North West of the City of *Buchara* in $40^{\circ} 30'$ Latit. and is but inconsiderable at present.

Wardansi.

The Town of *Wardansi* is situate in *Great Bucharia* in 39 Deg. of Lat. to the West of the City of *Buchara* towards the Frontiers of *Chowarazm*: 'Tis a pretty large scrambling Town inhabited by the *Buchars*, who in time of Peace traffick into *Persia* and *Chowarazm*.

Carshi.

The Town of *Carshi* is situate in *Great Bucharia* upon the Southern side [rather at some distance to the North] of the River *Amu* in $38^{\circ} 30'$ Lat. and 101 Deg. of Longit.

This Town is at present one of the best of *Great Bucharia*, being large, populous, and better built than any other Town in that Country: The Neighbourhood of it is exceeding fertile in all sorts of Fruits and Pulse, and its Inhabitants drive a great Trade in the North Parts of the *Indies*.

Samin is a small Town of *Great Bucharia* up-^{Samin or} on the Right [or North] side of the River *Amu*,^{Zamin.} towards the Frontiers of *Persia*, in the Lat. of $38^{\circ} 15'$ and $92^{\circ} 15'$ of Longit. It is remarkable ^{Pas of the} for nothing but its Passage over the River *Amu*,^{River} which is of great Advantage to the *Tatars* of ^{Amu.} *Great Bucharia*, as being the Gate by which they are accustom'd to enter into the neighbouring Provinces of the *Persians*.

The City of *Buchara*, situate in $39^{\circ} 30'$ of Lat.^{Buchara.} is at present the Residence of the *Chan* of *Great*^{Residence} *Bucharia*: This Town is of great extent, and fortify'd with a strong Rampart fenced with Earth.^{of the Chan.}

'Tis divided into three Parts, whereof the ^{Divided in} *Chan's* Castle and what depends on it takes up ^{three} one; the *Murfas*, Officers of the Court, and ^{Parts.} others belonging to the Retinue of the *Chan*, another Part; and the *Burghers*, Merchants, and other Inhabitants the third part, which is biggest; and in this last every Trade or Profession has its particular Quarter; the Mosques, the Baths, and such like publick Buildings are built of Brick, and of a fine Structure; but the other Houses are built only of Earth.

The Water of the River which passes by the ^{River Wa-} Town is very bad, and they say it breeds Worms ^{ter bad.} in the Legs of those who drink of it.

This City is very conveniently situated for ^{Conveni-} Trade, between *Grand Tatar*y, *Persia*, and the ^{ent for} *Indies*; and the Duties which are commonly ^{Trade.} paid there are very moderate, not amounting to quite 3 per Cent. But on account of the extraordinary Oppressions which the foreign Merchants continually meet with there, the Trade is very small at present.

Besides the Coin of *Persia* and the *Indies* which ^{Money.} pass at *Buchara*, there is current both Silver and Brass Money which the *Chan* of *Great Buchara* causes to be coined. The

Head of
the Law.

The chief of the Law has great Power in this Town, and in the Civil Wars, which arise from time to time among the several Princes of the House of the *Chan*, he usually inclines the Balance to the side he declares for.

Famous
for dryed
Fruit.

The Town of *Buchara* supplies the Dominions of the *Great Mogull*, and part of *Persia*, with all sorts of dry'd Fruits of an exquisite Flavour.

The Towns of the Province of Balkh.

Balkh.

The City of *Balkh* is situate at the end of *Great Bucharìa*, towards the Frontiers of *Persia* in 37° 10' of Lat. and 92° 26' of Longit.

Residence
of a Chan
of the Uz-
beks.

'Tis the Residence of a *Chan* of the *Uzbek Tatars*, who possess at present the southern Part of *Great Bucharìa*. 'Tis true this Part is very small, in comparison of all the rest, which is in the Hands of the *Chan* of *Bucharìa*; but as it is extremely fertile and thorowly cultivated, the *Chan* nevertheless draws a fair Revenue out of it yearly.

Silk.

There is much Silk gather'd there; and the Inhabitants of the Country make very pretty Stuffs of it.

Uzbeks of
this State
most civi-
lized.

The *Uzbeks* subject to the *Chan* of *Balkh*, are the most civiliz'd of the *Mohammedan Tatars* of *Great Bucharìa*, to which the great Trade which they have with the *Persians*, and the Subjects of the *Great Mogul*, in all likelihood contributes much; in other Respects they differ in nothing from the other *Tatars* of *Great Bucharìa*, only in that they are less thievish and more industrious.

Balkh the
best Town
in the
Hands of
the Mo-
hammedan
tars.

The Town of *Balkh* is at present the most considerable of all the Towns which the *Mohammedan Tatars* possess; it is great, fair, and well peopled, and most of its Buildings are of Stone or Brick. Its Fortifications consist of Bulwarks of Earth, fenced without with a strong Wall; which

which is high enough to cover those who are imploy'd in the Defence of the Bulwark.

As in time of Peace all foreign Merchants ^{Great} and other Travellers have free Liberty and Per-^{Trade.} mission to transact their Affairs in this City, a great Trade is carry'd on there, the Town of *Balkh* being at present the Resort of all the Business which is carry'd on between *Great Bucharía* and the *Indies*; in which a fine River which coming from the S.S.E. passes thro' the Suburbs of that Town, is of great use. That River falls into the *Amu* about the $38^{\circ} 30'$ of Latit. upon the Confines of the Country of *Chowarazm* and *Great Bucharía*.

The *Chan's* Castle is a great Building after ^{Chan's} the Eastern Fashion; 'tis almost wholly built of ^{Castle.} Marble, of which there are very fine Quarries ^{Marble} in the neighbouring Mountains. ^{Quarries.}

Merchandizes pay 2 per Cent. in this Town ^{Two per} going in and coming out; but those which ^{Cent. on} do nothing but pass, pay nothing at all in this ^{Goods.} Place.

'Tis Jealousy alone which has hitherto pre- ^{Chan of} serv'd the *Chan* of *Balkh* in the Possession of his ^{Balkh} Dominions, and which always makes him find ^{weak.} a Support from one of the neighbouring Powers, when the other appears disposed to seize his Territories.

The Town of *Anderab* is the most southern ^{Anderab} which the *Uzbek Tatars* possess at present; 'tis ^{Situation.} situate in 35° of Latit. and 95 of Longit. at the Foot of the Mountains which separate the Do- ^{Moun-} minions of the *Great Mogul* and *Persia* from ^{tains.} *Great Bucharía*.

'Tis thro' this Town that all which passes in ^{No other} and out of *Great Bucharía* into the Dominions of ^{Passage} the *Great Mogul* must of necessity pass, because ^{crosses the} there is no other way of crossing the high ^{Moun-} Moun-

Moun-

Mountains which separate those two States with Beasts of Carriage. Upon this Account the *Chan* of *Balkh* constantly maintains a good number of Soldiers in this Town, tho otherwise it is not very strong.

*Quarries
of Lapis
Lazuli.*

There are very rich Quarries of *Lapis Lazuli* in the neighbourhood of *Anderab*, in which the *Buchar* Inhabitants of the Town drive a great Trade with the Merchants of *India* and *Persia*.

Rich.

For the rest, this Town is very rich and well peopled for its bigness, considering it is but small. Merchandizes pay there 4 *per Cent.* for liberty of passing.

Duties.

*Badag-
shan.*

The City of *Badagshan* is situate in the *Great Bucharia*, at the Foot of those high Mountains which separate the Dominions of the *Mogul* from *Grand Tatory* in $37^{\circ} 30'$ of Latit. and about 101° of Longit. It is a very antient Town, and exceeding strong by its Situation in the Mountains: It is dependent on the *Chan* of *Bucharia*, and serves him for a kind of Prison where he shuts up all those from whom he thinks it convenient to secure himself.

*Mines of
Gold, Sil-
ver and
Rubies.*

The Town of *Badagshan* is not very big, but it is well enough built, and very populous. The Inhabitants are wealthy, by reason of the rich Mines of Gold and Silver, as also of Rubies which are in their Neighbourhood; for altho there are none who regularly work in them, yet those who dwell at the Foot of the Mountains, do not fail for all that of making a considerable Profit by the great Quantity of Gold and Silver Dust which they gather in Spring out of the Channels, which the Torrents (that fall in abundance from the top of those Mountains when the Snow melts) are sure to make every Year.

C H A P. IV.

A Description of the Kingdom of Little Bucharìa, or Cashgar.

S E C T. I.

Of its Situation, Extent, and natural Advantages.

THE Kingdom of *Cashgar* is situate in the North of *Asia*, and extends from the $38^{\circ} 30'$ of Latit. to the $44^{\circ} 30'$ and from the 105 Deg. of Longit. to the 120 Deg. [including the Provinces of *Turfan* and *Chamil* which are dependent on it] so that its greatest length is not less than 160 Leagues, and its greatest breadth than 100 .

'Tis bounded on the North by the Country *Bounds* of the *Callmaks* and *Mungals*; on the East by *Tibet* and the Defarts of *Goby*; on the South by the Dominions of the *Great Mogul*, from which it is separated by the high Mountains of *Imaus*, which the *Tatars* call *Mus Tag*, [of which *Imaus* seems to be a Corruption] that is, the Mountains of Snow; and on the West by *Great Bucharìa*.

This Country which is at present called *Little Climate* *Bucharìa*, is populous and fertile enough; but on account of its great Elevation, and of the high Mountains which bound it in several Parts, especially towards the South, it is much colder than it should be naturally with regard to the advantageous Situation it enjoys.

It is very rich in Mines of Gold and Silver, *Mines of Gold and Silver.* but the Inhabitants reap little Advantage by them, because the *Callmaks* who are at present Masters of *Little Bucharìa*, are content to live peaceably by the Profit of their Cattle, and don't care

*Gold Dust
found in
the Chan-
nels of the
Moun-
tains.*

care for Gold and Silver when it must cost them much Labour: and that the *Buchars* who dwell in the Towns and Villages of the Country can more conveniently get their Living by Commerce than by so hard Work as that in the Mines. Nevertheless both the one and the other do reap a yearly Advantage from those Mines, by the abundance of Grains of Gold which they gather every Spring out of the Gutters, which the Torrents that fall from all sides of those high Mountains when the Snow melts, leave every where; and 'tis from thence all that Gold Dust comes which the *Buchar* Inhabitants of the Towns of this Country carry into the *Indies*, *China*, and even as far as *Tobolskoy* in *Siberia*.

*Musk.
Precious
Stones of
all sorts.*

Much Musk also is found in this Country, and all sorts of precious Stones, even Diamonds; but the Inhabitants have not the Art to polish or cut them, and are obliged to sell them as rough as they find them.

*Subject to
Contaish.*

Little Bucharìa has been possessed with all its Dependances, [since the Year 1683.] by *Contaish*, Grand *Chan* of the *Callmaks*; but some years ago the *Chinese*, with the Assistance of the *Mungals*, took from him the Provinces of *Chamill* and *Turfan*, which are situate towards the Desarts of *Goby*, and make a part of this Country, in the manner as is hereafter related.

S E C T. II.

The principal Places in Little Bucharìa.

*Many
Towns, but
in bad
Order.*

THERE are many Towns and Villages in this Country, but as the *Callmaks*, who are its Lords and Masters, do not forsake their Tents,

Tents, 'tis easy to imagine that the Towns must be in very bad Order.

The Town of *Cashgar* in particular, whence *Cashgar* the whole Country takes its Name, is situate in ^{formerly} $41^{\circ} 30'$ Lat. towards the Frontiers of *Great Bucharia* [at the Foot of the Mountains which separate the two Countries.] It was heretofore the Capital of the Kingdom of *Cashgar*; but since the *Tatars* have been in Possession of it, it has very much fallen from its former Grandure; nevertheless there is still a pretty good Trade carry'd on between this Town and the neighbouring Countries, tho' it be very inconsiderable to what it was formerly.

The Town of *Yerkeen* [or as the Author *Yerkeen* writes it elsewhere *Yerkeben*] is at present the Capital of *Little Bucharia*, otherwise called the Country of *Cashgar*. 'Tis situate in $42^{\circ} 40'$ Lat. to the North of the Town of *Cashgar* upon the Banks of a little River, the Waters of which are not reckon'd very wholesom. [It is written variously by Authors, *Hiarkent*, *Jurkend*, *Yarkant*, and the like, of which perhaps the last is the true Orthography.]

This Town is large, and pretty well built, ^{Large and} after the Eastern manner; tho' most of the Houses ^{well built} are of Brick, baked in the Sun.

There is a Castle in this City where *Contaissh* ^{Castle} comes from time to time to reside some Months, ^{where} when his Affairs require his Presence on this side; whence 'tis look'd upon by some as the usual Residence of the *Grand Chan* of the *Call-maks*, ^{resides,} ^{when} ^{there.}

As the Town of *Yerkeen* is the Resort of all ^{Place of} the Commerce which is carry'd on at present between the *Indies* and the North of *Asia*, as also ^{great} of that which subsists on one side between *Tan-gut* and *Siberia*, and on the other side between ^{Trade.} *Great*

Very rich
and popu-
lous.

Great Bucharia and China : 'Tis natural for it to be very rich and well peopled, especially if it be consider'd that 'tis by means of the *Buchar* Inhabitants of this Town that these different Countries have a Communication together, and that for this reason all the Profit of Trade must rest in their hands.

Country
round
fruitful.

The Country round this Town is very fertil, and produces Plenty of all Fruits and Pulse.

All Religi-
ons tolera-
ted.

The prevailing Religion in the Town of *Yerkeen*, as in all the other Towns and Villages of *Little Bucharia* is the *Mohammedan*; nevertheless all other Religions enjoy an entire Liberty, because the *Callmaks*, who are Masters of this Country, make it a Scruple of Conscience not to suffer any body to be molested on account of his Religion.

If the late Emperor of *Russia* had lived a little longer, he would have labour'd hard to have settled a regular Trade between his Dominions and the Town of *Yerkeen*, by the River *Irtis*, which would have been attended with very advantageous Consequences for the Subjects of *Russia*.

Chateen
or Chotan.

The Town of *Chateen* is situate to the East of the Town of *Yerkeen* in 42 Deg. of Lat. It belongs to *Contaisb*, Grand Chan of the *Callmaks*, and is still in a pretty flourishing Condition, on account of the great Trade which is carry'd on among the *Buchar* Inhabitants of the Town, the *Callmaks* and the Merchants of the *Indies*, and of *Tangut*, who flock thither from all sides. [This is probably the *Catha Chotan* of the Oriental Authors.]

The Inhabitants for the most part profess *Mohammedism*; nevertheless they are so little precise about Religion, that all the different Pagan Worships of the neighbouring Countries enjoy

enjoy there an entire Liberty, without any one being molested on that Score.

The City is built of Brick, and the Country about is exceeding fruitful; it pays yearly a certain Tribute to *Contaisb*, for which it enjoys his Protection, without being in any sort incommoded by the *Callmaks*. [Tis the same Town which the Oriental Historians call *Chotan*.]

The Town of *Yalasagan*, [called also *Cham-balik*, p. 44.] should be somewhere in the *Little Bucharìa*, near the Borders of *Great Bucharìa*, and the Dominions of *Contaisb*: but I cannot say for certain, whether it exists at present under the same Name, tho I have been positively assured it does, and that it is at the same time one of the principal Entrances on that side into *Great Bucharìa*.

[Care must be taken not to confound *Chambalik*, which signifies good Town, with *Chanbalik*, which signifies the Town of the *Chan*, and is suppos'd to be *Pekin*.

Perhaps this is the same Place which * *D'Herbelot* calls *Balasagan*, it being easy to mistake a B for a Y in *Arabic*, which differ only by a Point. 'Tis likely also that 'tis the same which is meant by *Chambalik* in *Abulfeda*, who says the Country † of *Chanbalik* touches Southward on the Mountains of *Balbara*, that is of the King of *India*, who formerly bore that Title; except you will suppose that he fell into the Error of our former Geographers, who till of late imagin'd *India* and *China* to be contiguous, which is not improbable.]

* At the words Turk and Turkoman.

† *Anciennes Relations par Renaudot, p. 155.*

S E C T. III.

The Government, Buildings, Language, Religion, Marriages, Burials, and other Customs of the Natives.

IN 1723 there came out a small Treatise in French at Cologne, intitled, *The Present State of Bucharía*, extracted from the Manuscript of a Traveller; I have been inform'd that it was publish'd by the Editor of the foregoing History: but if so, it seems by his making no use of it in his Remarks, that he had none of the best Opinions of it: In short the Geography of it is very bad, and great part at least of the rest seems to be fictitious. However I have thought fit, for the Satisfaction of the Reader, to give an Abstract of what is to our present Purpose.]

Little Bucharía is called by some *Mogulia*, [the Author mistakes it sure for *Mogulistan*] and by others *Zagatay*, in memory of *Zagatai* [in whose share it was included.] There are several Desarts in it; the rest consists of about a Score Towns, which have a great Number of Villages depending on each of them: but among those Towns there are only two of any Note, viz. *Yerken*, which is the Capital of the Country, very great and populous, and *Cashgar*, situate at the Foot of the Mountain of *Parapomifus*, which divides *Little Bucharía* from the great one.

Govern-
ment.

In the Year 1683, the *Callmaks* under their *Bosto Chan*, or *Bosugto Chan*, seized *Little Bucharía*, whose Successor *Zigan Araptan* established several Magistrates in the Kingdom, which still continue and are subordinate one to the other; the lowest Rank having each the Rule over 10 Houses or Families, the second fort
over

over 100, and the first over 1000; all in subjection to a General Commander, whom the great *Contaisb*, as Sovereign of the Whole, chooses ordinarily out of the antient Princes of the Country.

These Magistrates decide all Differences between the Subjects, and are obliged to report to their Superiors whatever passes: whereby good Order is kept up, and perfect Peace and Union preserv'd among the Inhabitants.

The *Buchars* are no Warriors; their Arms *Arms.* are commonly the Lance and the Bow: Some however have Muskets, and screw'd Arquebuses and the richer sort wear Coats of Mail. *Contaisb* can raise among them about 20000 Men, taking only one out of ten Families.

Their Houses are of Stone and pretty good; *Buildings.* they have but few Moveables, and no way ornamental: They have neither Chairs nor Tables, nor is there any thing to be seen in their Chambers but some *China* Trunks garnish'd with Iron, upon which in the Day they spread the Quilts which they make use of at Night, and cover them with a Cotton Carpet of several Colours. They have also a Curtain sprig'd with Flowers and Figures of different Colours, and a sort of Bedstead about half a Yard high and four Yards long, which serves them to lie on, and which they hide in the Day-time with a Carpet. They go to bed stark naked, but they always dress when they rise, and sit with their Legs a-cross after the *Turkish* manner.

They are very neat about their Victuals, which *Furniture.* the Slaves, they either take or buy from the *Callmaks*, *Russians*, and other Neighbours, dress in their Master's Chamber; where according to the largeness of the Family, there are several Iron Pots set in a kind of Range near a Chimney, which serves also to warm the Room in Winter:

Some have little Ovens, which are made like the rest of their Walls, with Fullers-Earth or Bricks.

Utenfils.

Their Utenfils confist in fome Plates and Porringers of *Capua*, (which is a fort of Wood) or of *China*, and in fome Copper Veffels to boil Tea, and to heat Water when they want to wafh. A Piece of colour'd Callico ferves them inftead of Table-Cloth and Napkins; they ufe neither Knives nor Forks, but the Meat being ferv'd up ready cut, they pull it to pieces with their Fingers: Their Spoons are of Wood, and made like the Ladles with which we skim our Pots.

Diet.

Their ufual Food is minced Meats, of which they often make a fort of Pies, in the fhape of a Half-Moon. They make Provifion of thefe Pies when they go long Journeys, efpecially in Winter, which they carry in a Bag, after expofing them to the Froft; and they make pretty good Soop of them, boiling them over again in Water.

Their ufual Drink is Tea: they have a black fort of it which they prepare with Milk, Salt and Butter, eating Bread with it when they have any.

Habits of the Men.

The Mens Habits differ very little from thofe of the *Tatars*; they fall down to the Calves of their Legs, having Sleeves very wide towards the Shoulders, and clofe about the Elbow, and they wear Girdles like the *Poles*.

Of the Women.

The Habit of the Women are exactly the fame with the Mens, and are commonly quilted with Cotton: They wear Bobs in their Ears a Quarter of a Yard long, falling often as low as their Shoulders: They part and twift their Hair in Trefles, which they lengthen with black Ribbons, embroider'd with Gold or Silver, and

with great Tassels of Silk and Silver which hang down to their Heels ; three other Tufts of a less size cover their Breasts. They wear Necklaces adorn'd with Pearls, small pieces of Coin, and several Baubles gilt or silver'd over, making a glittering Shew. Both Men and Women carry about them in a small piece of Leather, and in the nature of Relicks, Prayers written down, which are given them by their Priests, and which they make as great account of as the *Russians* do of the Cross and the Saints.

Some Women, and especially the Girls, colour their Nails with Red: This Colour which holds a long time, is drawn from an Herb, call'd in the *Buchar* Language, *Kena*: They dry it, pulverize it, mix it with powder'd Alom, and expose it in the Air twenty four Hours before they use it.

Both Men and Women wear close Breeches and Boots of *Russia* Leather, very light, and without Heels or Leathern Soles ; making use of Galloches or high-heel'd Slippers like the *Turks* when they go abroad. Both Sexes also wear the same Bonnets and Covering for the Head, only the Women, and especially the Girls dress theirs with Trinkets, small pieces of Money, and *Chinese* Pearls. Wives are no way to be distinguish'd from Maidens, only by a long piece of Linen which they wear under their Bonnets, and which folding round the Neck, they tie in a Knot behind, so that one end of it hangs down to the Waste.

The Country abounds in all sorts of Fruits, *Country* and in Vines: The Heat is so excessive, that *fruitful* there is no bearing it without Doors.

The Inhabitants are generally swarthy and *Character* black hair'd ; tho there are some who are very *of the Na-* fair, handsome and well shap'd, They don't want *tives.*

Trade.

Politeness, and are very obliging to Strangers: They are naturally greedy of Gain, and given to Trade, which they carry on to great Advantage in *China*, *Persia*, the *Indies* and *Russia*. Those who deal with them, and don't know their dexterity in Business, will be sure to be imposed on or cheated.

Money.

They have no Money but Copper Copeiks, which weigh a *Soletnik*, or near a third part of an Ounce. When they have a great deal of Gold or Silver to receive or pay, they weigh it, following the Example of the *Chinese* and other of their Neighbours.

Language.

Their Language and Religion differ in many things from those of the *Turks* and the *Persians*, and yet resembles both of them. They have their *Alcoran*, which is the Old Testament of the Christians, maim'd and falsify'd in many Places. They do not attribute the composing of it to *Mohammed*, but to God himself, who they say communicated it to Men by means of *Moses* and the Prophets; but they are persuaded *Mohammed* made an Explanation of it, and drew a Moral from it which they are oblig'd to receive and follow.

Their Notion of Christ.

This is their Notion of Jesus Christ; " They say, the Virgin *Mary* being a poor Orphan, and her Relations disagreeing about the Charge of her Education, resolv'd to decide it by Lot. " They threw a Feather into a Vessel full of Water, and, putting in every one his Finger, " agreed, that he to whose Finger the Feather " should stick, so as to draw it out of the Water, " should have the Maintenance of the " Child, which by that means fell to *Zacharias's* Lot; for the Feather, tho sunk to the Bottom, came and fasten'd to his Finger: " Whereupon her Education was adjudg'd to him. " He

“ He took the Charge on him with pleasure,
“ and carry’d her to his House; but one time
“ the Business of the Temple having kept him
“ from home three Days together, and at length
“ calling to mind he had left the Child
“ lock’d up, that no body could come at her to
“ help her, he ran home as fast as he could;
“ and instead of finding her dead, as he fear’d,
“ he found her in health and surrounded with
“ all sorts of Eatables, which, as she told him,
“ God had sent her.

“ Being arriv’d at fourteen, and taken for the
“ first time after the Manner of Women at that
“ Age, this holy Maid went to bathe in a Foun-
“ tain, which was in a great Forest; where
“ hearing a Voice, she was struck with Fear, and
“ made haste to put on her Clothes and retreat:
“ but presently an Angel appear’d to her, and
“ told her she should become with Child of a
“ Son, whom he order’d her to call *Isay. Ma-*
“ *ry* reply’d wisely, that Lying-in would be
“ painful to her, never having had to do with
“ any Man; but the Angel having breath’d
“ upon her Breast, made her comprehend that
“ Mystery, and instructed her in what it was ne-
“ cessary for her to know. In short she con-
“ ceiv’d from that Moment as the Angel had
“ foretold; and the time of her Delivery ap-
“ proaching, she went to hide her self for shame
“ in the same Forest where the Angel had ap-
“ pear’d to her; and falling in labour, she sup-
“ ported her self against the Trunk of a de-
“ cay’d Tree, and in that Condition was deli-
“ ver’d. At the same Instant the Trunk be-
“ gan to put forth Leaves, and the Country all
“ about to spring and flourish; and the An-
“ gels came, and taking the new-born Infant,
“ bath’d him in a Fountain, which of a sudden

“ appear’d within two Paces of the Place, and
 “ then return’d him to his Mother ; who, re-
 “ turning to her Relations, was receiv’d by
 “ them with Curses and ill Treatment. She
 “ took it all very patiently, without giving her
 “ self the Trouble to excuse the Crime they
 “ laid to her Charge. She only desir’d her Son
 “ to plead her Cause, which he did immediate-
 “ ly, and intirely justify’d his Mother, explain-
 “ ing to them the whole Mystery of a Birth so
 “ miraculous and contrary to Nature.

“ Young *Isay* in time became a great Pro-
 “ phet, and a Doctor of great Authority ; but
 “ he was generally hated and persecuted by e-
 “ very body, and especially by the great Men
 “ of his Time, from whom he suffer’d many
 “ Crosses and Vexations. They lay in wait se-
 “ veral times also for his Life, tho without Suc-
 “ cess, and at length sent two considerable Per-
 “ sons to rid them of him at any rate : but God
 “ frustrated so wicked a Design in the very In-
 “ stant they were going to execute it, by taking
 “ *Isay* of a sudden out of the World, and car-
 “ rying him up to Heaven. More than that,
 “ he punish’d the two Assassins in a singular
 “ manner : he transform’d them one after the
 “ other into the Shape of *Isay*, and exposed
 “ them to the Fury of the People ; who de-
 “ ceived by the Resemblance, put them to a
 “ miserable Death.”

Buchars
 believe the
 Resurrecti-
 on, and
 that none
 will be
 damned
 eternally.

Tho the *Buchars* have no Notion of the Suf-
 ferings of Christ, or the Mystery of our Redemp-
 tion, yet they believe in the Resurrection and
 another Life : but they cannot be persuaded
 that any Mortal will be eternally damned. On
 the contrary they believe, that as the Demons
 led us into Sin, so the Punishment will fall upon
 them.

They

They believe, moreover, that at the last Day ^{That every} every thing but God will be annihilated, and ^{thing but} consequently that all Creatures, the Angels, ^{God will} Devils, and Christ himself, will die; and that ^{be annihilated.} after the Resurrection all Men, except a few of the Elect, will be purified or chastised by Fire, every one according to his Sins, which will be weigh'd in the Balance. They believe that ^{Eight Pa-} there will be eight different Paradises (which ^{radises.} they call *Array*) for the Good; and seven different Hells for the Wicked, where Sinners are to be purified by Fire, as aforesaid. That the most enormous Sinners, and those who will feel the Punishment most, are the Lyers, Cheats, and Makebates. That those who do not feel the Fire, which are the Elect, will be chosen among the Good, *viz.* one out of a hundred Men, and one out of a thousand Women; and this little Troop will be carried into one of the aforesaid Paradises, where they shall enjoy all sorts of Felicities, till it shall please God to create a new World instead of the present.

'Tis a Sin, according to them, to say God is in Heaven. God, say they, is every where, wherefore it derogates from his Omnipresence to say he is in any particular Place.

They have every Year a Fast of thirty Days, ^{Fast of 30} from the 15th of *July* to the middle of *August*, ^{Days.} during which time they taste nothing all Day, but eat twice in the Night, once at Sun-set, and then again at Midnight, and are forbidden to drink any thing but Tea. The Person who in the least transgresses these Ordinances, is condemn'd out of hand, either to set at liberty the best of his Slaves, or to give a Treat to sixty People, and to suffer besides 85 Strokes, which the *Aguns*, or great Priest, causes them to receive on the bare Back with a thick Leathern Strap,

Strap, which they call *Dura*. Yet I have observed that the common People do not equally observe this Fast, and that Workmen especially are allow'd to eat in the day time.

Pray five
times a-
day.

They say Prayers five times a-day, 1st before Morning, 2d towards Noon, and 3d after Noon, 4th at Sun set, 5th in the third Hour of the Night: To which their *Abis*, a kind of Priests, give the Signal.

Those who know how to read and explain Books are in great esteem with them, and are call'd *Mula**, which signifies a famous and meritorious Man.

The *Buchar* Women are reckon'd impure for forty Days after their Delivery, and dare not so much as pray to God all that time. The Child is named the third Day after its Birth by the Father, or some of the nearest Relations, who at the same time make him a Present of a Bonnet or a piece of Linnen, and sometimes of a Coat, if they can afford it. They are circumcised at seven, eight, or nine Years of age, when the Father usually feasts his Friends.

Buchars

Marriages. The *Buchars* buy their Wives, paying according as they are more or less handsom; so that the surest way to be rich is to have many Daughters. The Persons to be married are forbidden to see or speak to each other, from the time of their Contract till the Day of the Nuptials, which they celebrate for three Days with feasting, as they do their three great annual Feasts. The Evening before the Wedding, a Company of young Girls meet at the Bride's House, and divert themselves till midnight in Playing, Dancing, and Singing. Next Morning the Guests assemble at the Bride's, and help her to

[* Or *Mulha*, which is the common Name among Moham-medans, for a Doctor of their Law.]

prepare for the Ceremony ; after which they give notice to the Bridegroom, who arrives soon after accompany'd by ten or twelve of his Relations or Friends, and follow'd by some playing on Flutes, and an *Abis*, who sings while he beats two little Timbals.

When the Bridegroom is come, he makes a Horse-Race, after which he distributes the Prizes, which are six, eight, or twelve, according to the Ability of the Couple, consisting in Damasks, Zibelins, and Fox-Skins, in *Kitaik* Callico, or in such like Goods. The Feast given at the Circumcision of Children is of the same kind.

They don't see each other while the Ceremony of Marriage is performing, answering at a distance to the Questions ask'd by the Priest. When it is over, the Bridegroom returns home in the same order he went, and entertains his Company. After Dinner he returns with the same Train to the Bride's, and obtains the Liberty of speaking to her ; after which he goes home again, and returns to the Bride's in the Evening. He then finds her in Bed, and in presence of all the Women he lays himself down in his Clothes, and but for a Moment, by her side. The same Farce is acted for three Days together, and 'tis not till the third Night that the Man is intitled to lie with his Spouse in reality and without Witnesses ; it would be a Shame for him to wait longer, and the fourth Day he carries her home.

Some of these Husbands, however, make it in their Bargain to continue some time longer, and often a Year with their Parents, the Woman remaining so long with hers ; but if she dies in that time without Children, her Parents possess all that her Husband gave her, unless at the

End

End of the Year of Mourning they are generous enough to return him half.

Polygamy. Polygamy is look'd upon as a sort of Sin by the *Buchars*, but is never punish'd; so that

Divores. some have ten Wives or more. Any Husband may at his pleasure send back his Wife, letting her carry with her whatever he gave her during their Marriage. And the Woman if she has a mind, may separate herself from her Husband, but then she can't take the least thing with her that belongs to her.

How they cure Distempers. When a *Buchar* falls sick, the Remedy is this; a Mula reads to him a Passage out of some Book, breathes upon him several times, and with a very sharp Knife makes several Flourishes over and on the side of the Patient's Face. They imagine that by this Operation they cut the Root of the Distemper, which they also say is caus'd by the Devil.

Burial. In short, if it happens that a *Buchar* dies, a Priest lays the *Goran* upon his Breast, and recites some Prayers. After which they carry the Dead to the Grave, which they commonly choose in some pleasant Wood, and afterwards inclose it with a Hedge or kind of Pallisade.

C H A P. V.

*A Description of TANGUT, subject to
the Callmaks.*

S E C T. I.

*Its Extent, Government of the Dalai Lama, and
his Religion.*

THE Kingdom of *Tangut* has, at present, *Tangut*.
Cbina to the East, the Kingdom of *Ava*
 or *Brama* to the South, the Dominions of the
 Great Mogul to the West, and those of *Contaisb*
 Grand Chan of the *Callmaks* to the North.
 'Tis divided into two Parts, of which the
 Southern is properly call'd *Tangut*, and the *Tibet*.
 Northern *Tibet*.

This Kingdom, which extends from the 30th
 of North Lat. to the 38th, is at present in the
 Hands of the *Callmaks*; and tho it makes
 properly the Patrimony of the Dalai Lama,
Contaisb, as Grand Chan of the *Callmaks*, does
 not fail to keep a kind of Superiority over the
 Country; and in this Quality he takes care
 that the [two *Callmak*] Chans, who have the Ad-
 ministration in Temporals in the Dominions of
 the Dalai Lama, do not abuse the Power which
 they have in their Hands. And whenever the
 Humour takes them to render themselves inde-
 pendent, which happens pretty often, they are
 sure to find *Contaisb* in their Road, who knows
 how to bring them to their Duty.

The Dalai Lama, who is the Sovereign Pon-Dalai La-
 tiff of all the Pagan *Tatars*, and is as much re-*ma*.
 verenc'd, among the *Callmaks* and *Mongals*, as the
 Pope is among the Papists, has his Residence a-
 bout

Potala.

bout the 32° of Lat. to the South of the Desert of *Shamo* or *Goby*, as it is call'd at present, towards the Frontiers of *China*, near the Town of *Potala*, in a Convent which is situate upon the Top of a very high Mountain, at the Foot of which inhabit above 20000 *Lamas* or Pagan Priests of his own Religion, who dwell in several Circles about that Mountain, according as the Rank and Dignities which they possess render them more worthy to approach the Person of their Sovereign Pontiff.

*Presides
only in Spi-
rituals.*

The Dalai Lama does not meddle in any sort with the Temporality of his Dominions, neither does he suffer any of his *Lamas* to meddle with it, putting them under the Government of two Chans of the *Callmaks*, who are to furnish him from time to time with whatever he shall have occasion, for the Maintenance of his Family. * When he has any political Affairs to transact, 'tis the *Deva* (who is a sort of Plenipotentiary) who acts under his Orders.

*Prete Ge-
han or
Prester
John.*

'Tis this same Dalai Lama who has been all along, to this present time, call'd *Prete Geban*, and by Corruption *Prester John*, without knowing precisely in what part of the World to place him; and it would be impossible to recite here all the ridiculous Accounts wherewith the Publick has been abused on this Occasion in the Ages past. The Word *Lama* in the *Mogul* Language signifies a Priest, and *Dalai* a vast Extent, or the Ocean, just as the Term *Geban* signifies a vast Extent in the Language of the North of the *Indies* [rather in the *Persian* ;] so that *Dalai Lama* is as much as to say, the universal Priest. He pretends to Divinity, and passes in the Opinion of those of his Worship,

* L'Etat de la Boucharia.

for immortal, in which the Simplicity of Manners among those Nations, gives great room to pious Frauds to play their Tricks very easily.

The Lamas go habited in long yellow Robes ^{Habit of the Lamas.} with great Sleeves, which they bind about their Wastes with a Girdle of the same Colour two Fingers broad. They have the Head and Beard shaved very close, and wear yellow Hats. They always carry a great Pair of Beads of Coral or yellow Amber in their Hands, which they turn incessantly between their Fingers, saying Prayers to themselves after their manner. They make a Vow of Chastity, and have Nuns ^{Nuns.} under the same Vow, and very nearly of the same Habilitment, excepting that they wear Bonnets edg'd with Fur, instead of Hats which the Lamas wear.

The Lamas are great Sticklers for the Me-Pythagor-tempsychofis; but those among them who pre-reans. tend to know more than the others, do not believe that the Soul passes really out of one Body to enter into another; but only its Faculties. As their Worship appears to have much Con-Originally formity, as to outward Discipline, with the Christians. Christian Religion, and in particular with the Romish Church, 'tis pretended it owes its Origin to the Nestorian Missionaries, who are known to have extended very far their Conversions on that side in the Reign of Charles the Great; and that by length of Time, and the great Wars which have happen'd since then among those People, Christianity has been so disfigur'd, that it is not without great difficulty to be discover'd by some faint Marks which still remain. To carry on this Supposition it may be also said, that the Dalai Lama owes his Establishment to the Nestorian Patriarch.

[Allow-

[Allowing the Conformity in the exterior Part of the Worship of the Lamas may give some room to the Supposition that it was once Christian, I think its Degeneracy may be farther accounted for, by supposing the *Nestorian* Missionaries of those Ages passed into these Countries with the same View that the Jesuitish Missionaries of these Ages travel into *China*, and that by temporizing as the Jesuits have done, they, instead of giving the *Tatars* the Christian Religion, by degrees took theirs in all the essential Parts of it.]

Dalai Lama
sovereign
Possessor
of the
Callmaks
and Mun-
gals.

Sacred
Books in a
Language
not known
to them.

Lamas
conceal
their Reli-
gion.

I could have wish'd to have been able to inform the Reader more fully in this place as to the Doctrine of a Religion so little known to this Day ; but mauger all the Pains I have taken to that purpose, I have not been able to find Persons capable of informing me thorowly : for the *Callmaks* and *Mungals* live in the greatest ignorance of it imaginable ; and as all the sacred Books of their Religion are written in the Language of *Tangut*, which all the *Mungals*, and those of the *Callmaks* who dwell towards the Frontiers of *Siberia*, are intirely ignorant of, they depend wholly, with regard to divine Worship, upon what the Lamas are willing to tell them, much like as most of our *Roman* Catholick of the old Times do : Whence it comes, that question them how you will upon the Articles of their Religion, you can get nothing from 'em concerning it, but what is very trifling ; which join'd to certain Ceremonies of the same Nature, is almost all they know of it themselves ; and the Lamas, for their Parts, make so many Mysteries of what regards their Worship, that one has much ado to get any thing out of them.

All then which can be advanced with any cer- ^{Some Prin-}
 tainty upon this Subject, is in general this, that ^{ciples of}
 the Lamas teach and practise well enough after ^{their Reli-}
 their manner the fundamental Rule of all rati- ^{gion.}
 onal Religion, which consists in honouring God,
 offending no body, and giving to every one
 what belongs to him. The Life which the
 Lamas as well as the *Callmaks* lead, proves in-
 contestably the two last Points, and the Dis-
 courses which some Travellers worthy of Credit
 have had with them touching Religion, assure
 us that they protest strenuously against adoring
 more than one God : That the *Dalai Lama* or ^{Adore but}
Kutuchta are his Servants, with whom he com- ^{one God.}
 municates for the Instruction and Good of Men :
 That the Images which they honour are no ^{Images on-}
 more than Representations of the Divinity, and ^{ly for Com-}
 some holy Men ; and that they expose them to ^{memorati-}
 the View of People, only to put them in mind ^{on.}
 of their Duty towards God, and the Acts of
 Virtue which he is pleased to perform.

I shall add to this, That one of my good ^{Story of a}
Roman Catholick Friends, who some Years ago ^{Romanist}
 pass'd thro' the Country of the *Mungals* in the ^{foild by a}
 way to *China*, having had an Opportunity of ^{Lama.}
 discoursing with some of the *Lamas* about their
 Religion, began to reproach them for so cruelly
 deceiving the Vulgar, by making them believe
 the *Kutuchta* and the *Dalai Lama* are immor-
 tal, a Quality which they could not be ignorant
 did not belong to human Creatures, such as they
 could not deny those two to be ; but they knew
 so well how to turn the Shame upon himself
 which he intended to give them by that Re-
 proach, by putting him in mind very dexterous-
 ly of some delicate Doctrines of the *Roman*
 Church relating to the Infallibility and Supre-
 macy of Popes, that he assured me he had need

These People not ignorant of other Religions.

of all his little Knowledge to bring himself off with Honour, which shews us that these People are not altogether so ignorant in what regards the different Religions of other Nations, as we are willing to believe: and as he is a Person of Merit, and a good Roman Catholick, to whom this Adventure happen'd, there is no room to doubt the Truth of the Fact.

Reasons why we know so little of their Religion.

Behold all what we know at present of the Religion of the *Lamas* amounts to, over and above what regards the exterior Discipline of their Worship: of which I believe I have said enough to inform the Reader. On this Occasion I must observe it seems in some measure strange that we should be so little acquainted with a Religion which is spread over the middle part of *Asia*; but if it be consider'd that we have had no distinct Knowledge to this Day of the People who make Profession of it, it will not be so surprizing that we know so little of their Religion; and the *Russians* to whom we are beholden for all the Knowledge we have at present of *Grand Tatar*y, are accusom'd just like other Nations to search after nothing in their Discoveries but what concerns their Profit: And as the Religion of the People who inhabit that vast Country can contribute nothing to that only Object of their Curiosity, they never give themselves any trouble to inquire into the bottom of it.

Just Reproach on Discoverers.

I know well enough that several Authors have written concerning the Religion of the *Lamas*; but all that I have read hitherto has appear'd to me very romantick: At least, I am sure, the Author of the pretended Letter of Father *Anthony Andrada* the Jesuit, upon the present State of *Tibet*, and the Religion of the *Lamas*, printed at *Paris* 1629, with the Permission of the Society, and dedicated to the General of the

Letter of Andrada concerning Tibet, forg'd.

the Jesuits, never was in *Tibet*; seeing all he writes agrees so little with the certain Accounts which we have at present of that Country, that 'tis easy to perceive that Relation never came from the Pen of one who was actually upon the Spot. And with regard to what he reports concerning the Worship of the *Lamas*, 'tis no other than the very Account which *William de Rubruquis*, a Cordelier, had given us above 400 Years ago, of certain Religious among the *Tatars*, which the Author of the aforesaid Letter has digested the best he could, and which he has set off with several Particulars after his manner, to give it the greater Appearance of Truth. I shall give my Opinion of *Rubruquis* elsewhere.

[Of this Stamp I reckon is that Passage mention'd in a late Treatise *, that the *Dalay Lama* is daily serv'd with a little Meal mixt up with Vinegar, and a Dish of Tea, which he is oblig'd to be content with as his whole Subsistence.]

S E C T. II.

Of the Towns of Tangut, and the great Desart of Shamô, or Goby.

WE have no Knowledge at present of a Town of the Name of *Gurgut* throughout *Tatary*, tho it must have existed even in the Time of *Zingis Chan*. Which is not surprizing, seeing by the long and cruel Wars which the *Chinese* have had in times past with the *Tatars*, and lastly the *Tatars*, viz. the *Callmaks* and *Mungals*, among themselves, all the Towns of

* L'Etat de la Boucharia, p. 31.

Grand Tatory about the Frontiers of *China* have been utterly destroy'd; and it appears plain enough by the Heaps of Ruins which one meets with every where on that side, the Number of which is very considerable. But as on the one hand the *Chinese* have found their Account in the Destruction of those Towns, because they desire no better than to remove such troublesome Neighbours from their Frontiers; and that on the other hand the *Mungals* and *Callmaks* prefer their Ancestors Custom of living in Tents to the Convenience of Towns, no body has thought of rebuilding them: and if at present one finds some upon the Frontiers, they are new Towns built by the *Mungals* since they have made themselves Masters of *China*.

*The same
as Zinu.*

'Tis the same Town which our Author calls *Zinu*, as 'tis easy to see by what he says, *p. 161*. At present we know no Town of that Name throughout all the North of *Asia*; nevertheless we may conclude in some measure by the Circumstances which our Author relates in that Place, and by what he says, *p. 44*, and *14*, that this Town must have been situate some where in *Tangut*, towards the Frontiers of *China*, to the South of the Desarts of *Goby*; and we know for certain that the Air of that Country is exceeding dangerous to those who are not used to it.

*Akashin
Cashin.*

The City of *Akashin* [by others called *Cashin*] ought to be situate somewhere in the Kingdom of *Tangut* towards the Frontiers of the *Indies*; but we know not at present any Town of that Name in those Parts: which makes me believe it may likely have chang'd its Name since the *Callmaks* have possessed themselves of that Kingdom.

The

The Desarts of *Shamo*, or *Goby*, which are ^{Desarts of} those meant, *p.* 182. bound the East side of the ^{Shamo or} *Little Bucharia*, and these are indeed the only ^{Goby,} true Desarts to be found in *Grand Tatar*y; for ^{the only} as to the Desart of *Lop*, which the Maps for-^{Desarts in} Grand Ta-^{Grand Ta-}merly placed to the North of that Country, we ^{tary.} are fully convinced at present they are only to be found among the imaginary kind, unless one would take the finest Pasturages in the World for Desarts, because he sees there no Towns, and that they want good Water in some Parts; but by that Rule all *Grand Tatar*y must pass for a Desart.

The Desarts of *Goby* cover the Western Fron-^{Their} tiers of *China* from the farther end of the Coun-^{Extent,} try of *Tangut* towards the 32 Deg. of Lat. almost as far as to the North of the City of *Pekin*, about the 43d Deg. of Lat. so that to go from this last Town to that of *Selinkinskoy*, one must pass along the North-end of these Desarts, which are not less than 300 Leagues in length; but their breadth is very unequal, for in some Places they are above 60 Leagues, in others 25 or 30.

All this great Extent of Country is nothing ^{Consist of} but a black and dry Sand, which produces no ^{a black} manner of thing except in three different Pla-^{dry Sand,} ces, which Nature seems of it self to have prepar'd, in order to open on that side a Communication for *China* with the Countries which lie to the West of it. Of these Passages there is one towards the 42 Deg. of Lat. to the W.N.W. ^{3 Passages} of the City of *Pekin*; another about the 38 Deg. ^{cross} of Lat. to the East of the Town of *Chamill* on ^{the De-} the Frontiers of *Tibet*; and the most Southern ^{sarts.} towards the 35 Deg. of Lat. to the West of the Province of *Xiens*i, and at the end of the great Wall.

Full of
fertil Val-
leys.

Good Wa-
ter.

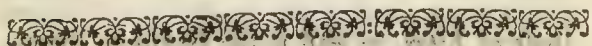
No Passage
between
India and
China but
by the side
of this De-
sart.

Moun-
tains of
Ava.

These three Passages which are form'd by so many Chains of Mountains which come from *Grand Tatar*y, and join themselves to the Mountains which bound *China* on the West, are full of fertile Valleys, which produce Plenty of all things necessary for the Support of Men and Beasts, which might happen to pass thro' those Straits, nor is there lack of good Water also; but out of these three Passages it is impossible to cross those Deserts, unless one be well acquainted with the Places, and be provided of all things necessary for the Subsistence of Man and Beast, even of Water and Grass: as appears by what we are going to relate.

It must be observ'd, that to go from the *Grand Tatar*y by the Kingdom of *Tangut*, to those of *Tunkin*, *Pegu*, and other neighbouring Dominions of the *Indies*, one must coast along either the Borders of *China* or those of the Dominions of the *Great Mogul*; for 'tis impossible to pass thro' the middle of the Country, because of the great sandy Deserts which possess the middle Parts of that Kingdom, and which extend themselves from the Frontiers of the Kingdom of *Ava*, to a great way beyond the Northern Bound of the Kingdom of *Tangut*. Whence it is, that the Subjects of the Dominions of the *Great Mogul* have had in a manner no Commerce to this Day with the *Chinese*, both the one and the other being obliged to go a vast way about to the South, and with unspeakable Fatigues to cross over the Mountains of *Ava* before they can trade together; which is so very certain, that one of the principal *Omrabs* of the Court of the *Great Mogul*, who was fallen into Disgrace with his Master, having undertaken some Years ago to retire to *China* across these Deserts with a Train of thirty Persons, there arriv'd

riv'd with him but three on the Borders of *China*, all the rest of his Men having died on the Road of Hunger and Thirst. Of these four that surviv'd, the Master himself and one more died a few days after his Arrival in the Province of *Xienfi*, of the great Fatigues which he had undergone in that Passage; but if the *Chinese* ^{Chamill} are able to maintain the Possession of the Pro-^{and Tur-}vinces of *Chamill* and *Turfan*, which they con-^{fan con-}quer'd some Years since from the *Grand Chan* of ^{by Chi-}the *Callmaks*, they will be in a Capacity hence-^{nese.}forth to carry on a better Correspondence with the *Great Mogul*.



C H A P. VI.

Some ACCOUNT of CARA-KITAY.

MANY of our Modern Historians pre-^{Cara-}tend to place *Cara-Kitay*, of which ^{Kitay.}there is so much spoken in the Oriental Historians who have treated of the People farthest Eastward, to the North of the great River *Amur*; but they are grossly mistaken, seeing generally all the Countries which are to the North of that Branch of *Caucasus* which separates *Siberia* from *Grand Tatar*y, have been almost entirely unknown not only to those Historians, but also to the *Tatars* themselves before the Reign of *Zingis Chan*.

The Country then to which they give the ^{Cara-}Name of *Cara-Kitay*, is precisely that which is ^{Kitay and}known ^{Ava the}same.

Long sub-
jest to
China.

Lake Mo-
hil.

known to us at present by the Name of the Kingdom of *Ava*, which has the Kingdom of *Tangut* to the North, *China* to the East, the Dominions of the Emperor of *Pegu* to the South, and those of the *Great Mogul* to the West. Our Author explains himself intelligibly enough thereupon, *p. 15*, where he says, that *Cara-Kitay* is inhabited by People as black as the *Indians*, who dwell about the Lake *Mobil*, between *Kitay* and the *Indies*, drawing to the South: and this Name also of the Country verifies the Description which is given of it in that Place; for as it joined and was subject to the Empire of *Kitay*, and that its Inhabitants were very much Sun-burnt, as they are at this Day, (whereas those of *Kitay*, at least in the Northern Provinces of that Empire which border on the *Tatars*, were white) they gave it the Name of *Cara-Kitay*, or *Black China*.

The Lake *Mobil*, which our Author mentions on this Occasion, is the same which our modern Geographers call the Lake *Giammai*, or *Koko Nor*, and which the *Callmaks* of *Tangut* call at present *Cara-Nor*.

The *Chinese* History agrees with our Author in this Particular, forasmuch as it never speaks of this Country, but as a State which for several Ages has been subject to the Empire of *China*.

[Among the modern Historians hinted at by the Editor, doubtless the Author of the History of *Genghiz Chan*, M. *Petis le Croix* the Father, is one; who is very confused in his Account of its Situation not knowing where to put it. For *p. 65*, he says * it extends from the *Chinese* Wall to the antient *Mogulistan*. In the same place he says, some will have the *Callmaks*

* *Hist.* Genghiz Chan.

Country and Kingdom of *Courge*, or *Corea*, to be part of it; and p. 145. he seems to place it between *Mogulistan* and *Turkestan*. M. de Lisle in his Map prefixt to that History, makes the Country of the *Callmaks* (which by the way M. de la Croix supposes to be a different People from the *Calmuks*) and *Cara Cathay* the same, and places it beyond the River *Amur*, which is the Fault the Editor particularly blames.

But tho these Authors may be in the wrong, for giving *Cara-Kitay* a Situation which removes it very far from the part of the Earth where really it is; yet we cannot well suppose them so hugely mistaken in this Point, without some Hints from the Oriental Authors which might possibly have led them into this Error. And to shew how possible this is, we need go no farther than our Royal Author, who tells us in the very Place where the Editor has made his Remark, that the Inhabitants of *Cara Kitay* having revolted against the Emperor of *Kitay* [or *China*] a great part of them left their Country and retir'd near the *Kergis*: who having pillag'd them [according to their Custom] they went and settled in the Country of *Atill* and built a Town, where by the Refort of several neighbouring People they made up 40000 Families.

The Difficulty will be to find out where this Country of *Atill* was (which I take for granted was not the Country about the *Atill* or *Volga*, but in the East:) when that is done we shall be able to shew you in the same Place the Country of the *Cara-Kitayans*, tho not the proper Country of *Cara-Kitay*. And the Errors Historians have fallen into about placing *Cara-Kitay*, is probably owing to their mistaking the Country where the fugitive *Cara-Kitayans* settled for the true *Cara-Kitay*.

Kitay. But we ought not to be positive in Matters we have yet but slender Light into.

D'Herbelot.

In the Life of *Mohammed Chowarazm Shah*, we find that Prince invading *Cara-Kitay Kurkan*, whom the Historian calls Emperor of the *Tatars*, and taking from him *Bochara*, *Samarchand*, and *Otrar* the Capital of *Turkestan*: and in their Turn the *Cara-Kathayans* invading *Sultan Mohammed*. We find also *Cashgar* and *Cotan* under *Kurkan's* Dominion; in short that he was possess'd of all *Turkestan*. By this Account one would be apt to think *Cara-Kathay* and *Turkestan* were the same Country, or at least that it border'd on *Great Bucharia*. But the Difficulty will disappear when it comes to be observ'd that this *Cara-Kathay Chan* can be no other than *Cavar Chan*; who driven out of his Kingdom of *Cara-Kitay* by the *Chan* of *Dsurd-sut*, or *Gurgut*, conquer'd *Turkestan*, in the manner as related by *Abulgasi Chan*, p. 44. And thus People and Countries are often confounded together by the Historians not taking care to make use of the Distinctions necessary to prevent Mistakes and Confusion.

I shall examine this Matter more thorowly in my further Account of *Tatary*, mention'd in the Preface: and in the mean time shall only observe that it will be impossible to settle the Geography of these Countries with any Certainty, till we have a better Acquaintance with the Oriental Authors: the few we have being mostly Abridgments, give but very slender and imperfect Accounts; and after all, perhaps it will appear that the *Arabs* and *Persians* had as imperfect a Notion of these Countries long after the time of *Zingis Chan*, as the *Europeans* have at present.]

C H A P. VII.

A Description of the Country of the
MUNGALS, *or the Eastern Part*
of GRAND TATARY.

S E C T. I.

Of the Situation, Bounds, Extent, and natural
Products.

THE Country which the Tribe of *Tatars*, ^{Moungal} and the divers Branches of it have heretofore possessed, is precisely that Part of *Grand Tatory* which is known to us at present by the Name of the Country of the *Mungals*, ^{Country of the Tatars,}

That Country in its present Condition is ^{Bounds:} bounded on the East by the Oriental Sea, on the South by *China*, on the West by the Country of the *Callmaks*, and on the North by *Siberia*. 'Tis situate between the 40 and 50 Deg. of Lat. and the 110 and 150 Deg. of Longit. Its Frontiers begin about the 42 Deg. of Latit. on the Shore of the Oriental Sea to the North of *Corea*, and running from thence to the West they pass along the Mountains which separate that Peninsula from the Province of *Leaotun* of *Grand Tatory*. Afterwards they join the great Wall of *China* about the 142 Deg. of Longit. and follow it without Interruption as far as the Place where the great River of *Hoang* throws it self into ^{River Hoang.} *China* across the great Wall, towards the 38 Deg. of Latit. from thence turning to the N. W. they coast the Country of the *Callmaks*, and pass over

ver to the Springs of the River *Jenisea*; they also follow that River along the Western side of it till about the 49 Deg. of Lat. and returning afterwards to the East, they strike over to the River of *Selinga* above *Selinginskoy*; thence running continually Eastward they stretch along the Countries depending on *Siberia*, and come to meet the River *Amur* on the South side, about the Place where the River of *Albassin* falls into it from the W. S. W. they follow at last continually the Banks of that great River to its Entrance into the Oriental Sea; insomuch that the Country of the *Mungals* is not less than 400 *German Leagues* in its greatest length, and about 150 *Leagues* in its greatest breadth.

As that Country makes a very considerable Part of the *Grand Tatory*, it participates also of all the Advantages and Inconveniencies which are peculiar to that vast Continent: Nevertheless because it is more mountainous than the Country of the *Callmaks*, it is not found to want Water and Wood so much as this last, tho there are many Places in it which cannot be inhabited for want of Water.

Bird Shungar, or Kratzshet. There are found vast Quantities of Birds of an extraordinary Beauty in the Plains of *Grand Tatory*, and the Bird spoken of, p. 86 and 37, may well be a kind of Heron, which is found in the Country of the *Mungals* towards the Frontiers of *China*, and which is all white except the Beak, the Wings and the Tail, which are of a very fine red. This Bird is very delicious to the Palate, and has in some measure the Taste of our Wood-Hens.

Storks. Or it may be of a Stork that *Abulgazi Chan* speaks in that Place, for they are very rare all over *Russia*, *Siberia* and *Grand Tatory*; nevertheless, some of them are found in the Country of

of the *Mungals*, drawing near *China*, which for the most part are all white.

[This seems to be the same Bird called in the History of *Timur-bec* * *Sboncur*, and presented to that Hero by the Ambassadors of *Caspbac*. M. le Croix remarks in the same Place, that the *Sboncur* is a Bird of Prey, presented to Kings, adorn'd with several precious Stones, which is a Mark of Homage ; and that the *Muscovites* [*Russians*] as well as the *Crim Tatars*, are oblig'd by their last Treaty with the *Ottomans*, to send one every Year, adorn'd with a certain Number of Diamonds, to the Port.]

In the Parts about the River *Orchon*, and *Rhubarb*. also the *Selinga* towards *Selinginskoy*, *Rhubarb* is found in great Abundance, and all that *Russia* furnishes foreign Countries with comes from about *Selinginskoy*. As this Root is very much esteemed in *Europe*, the Treasury of *Siberia* does not fail to seize that Commerce, which might be very advantageous to *Russia* were it faithfully manag'd; for I know not any Country that it comes from at present but *Russia*; and if it came formerly from *China*, it was of that *Rhubarb* which had been carry'd thither from the Country of the *Mungals*, because the Caravans of *Siberia* in former times carry'd on some Trade with that Root at *Pekin*: but at present that the *Europeans* have it directly from *Russia*, there comes no more of it by the way of *China*. *Rhubarb* grows in so great Abundance in the Territory of *Selinginskoy*, that the Treasury of *Siberia* sells 25000 Pounds of it at a time.

* Pag. 350.

S E C T. II.

Of the Moguls, or Mungals, both of the East and West; their Manners, Customs, Government, Religion, &c.

Origin.

THE Tribe of the *Moguls* [including under that Name the *Callmaks* as well as the *Mungals*] which in the end brought under all the other Tribes of the *Turkish* Nation, takes its Name from *Mogul* or *Mung'l Chan*, mention'd Pag. 7 and 9, according to the Tradition of the *Tatars* [or rather of the *Mohammedan Tatars*, for we know not what Account the *Heathen Tatars* and the *Mungals* give of themselves] the *Great Mogul* of *India* glories at present in bearing the Name of *Mogul*, because as descending from *Tamerlane* he pretends to be sprung from this Tribe.

Mungal, the true Name.

[It should seem that *Mungal* or *Mung'l* is the true Name, since it is still retain'd by the *Mungals*, who together with the *Callmaks* are the Descendants of the *Moguls*, (who made such a Figure in the Time of *Zingis Chan* and his Successors,) and the other Tribes subdued by them, to whom they gave their Name.]

Shape.

The *Mungals* in general are of a middle Size, but strongly set; their Faces are very large and flat; their Complexion Sun-burnt; their Nose flat, but their Eyes are black and full. Their Hair is black, and strong as Horse-hair; they commonly cut it pretty close to the Head, preserving only a Tuft at the top, which they let grow the natural length of their Hair. They have very little Beard, and wear very large Shirts and Calico Drawers: Their Habits reach as low as their Ancles, and are commonly made of
Cali-

Calico, or some other slight Stuff, which they line with Sheep-Skin.

The *Mungals*, who at present inhabit this Country, are the Descendants of those *Moguls*, *Mungals*, who after having been above an Age in Possession ^{their De-} of *China*, were driven out thence by the *Chinese* ^{scents.} about the Year 1368. And as one part of these Fugitives having fled Westward, went and settled about the Springs of the Rivers *Jenisea* and *Selinga*; and the other Part having retired Eastward, and to the Province of *Leaotun*, went and inhabited between *China* and the River *Amur*, towards the Oriental Sea. There are at present two sorts of *Mungals*, very different ^{Two sorts} from each other as well in Language and Re- ^{of Mun-} ligion as in Customs and Manners, viz. the *Mun-* ^{gals.} *gals* of the West call'd also the *Calcha Mungals*, which inhabit from the River *Jenisea* to about the 134° of Longitude; and the *Mungals* of the East or *Nieuchien Mungals*, who dwell from the 134° of Longitude as far as the Coasts of the Oriental Sea.

The Mungals of the East.

The *Mungals* of the East live mostly by Hus- ^{Mungals} bandry, and resemble in all things the *Mungals* ^{of the East.} of the West, excepting that they are fairer, especially the Female Sex, among whom there are many to be found who might pass for fine Women in any Country.

Most of the *Mungals* of the East have fix'd Habitations, they have also Towns and Villages, and are every way more civiliz'd than the rest ^{No Religi-} of the *Mungals* and *Callmaks*. They have lit- ^{on among} tle or no Religion, and are Followers neither of the Worship of the *Dalai Lama*, nor of the *Chinese*; but the little Religion which they have seems to be a Mixture of those two Worships, which is in a manner reduced to some nocturnal

Cere-

Ceremonies, which favour more of Witchcraft than Religion.

Language. Their Language is a Mixture of the *Chinese* and the antient *Mogul* Language, which has scarce any manner of Connexion with that of the *Moguls* of the West.

Mungals of the East whence descended. They are descended almost wholly from those fugitive *Moguls* of *China* who escaped by the Province of *Leaotun*, and who finding that End of their Country almost desert, settled there of their own accord, to be nearer at hand to observe what passed in *China*. And as the voluptuous Life of the *Chinese*, to which they had been long since accustomed, had degenerated them too much, to resume the simple and poor way of living of their Ancestors; they set themselves to build Towns and Villages, and to cultivate the Lands by the Example of the *Chinese*: omitting, in short, nothing which might serve to make them forget the Loss they had, till Time and Fortune should give them an Opportunity of recovering the Possession of so fine an Empire. And that Opportunity did not fail to come at last; for they were these very same *Mungals* of the East, which are commonly call'd *Nieucheu Mungals*, who are at this time again in Possession of *China*, and have known so well how to secure their Footing therein for almost an Age since they have return'd thither, that 'tis like the *Chinese* will not drive them out so easily henceforward as they did the first time.

Habit. The *Mungals* of the West wear sometimes entire Garments of Sheep Skins: they fasten these Garments about the Loins with great Leather Straps. Their Boots are very large, and usually made of *Russian* Leather. Their Bonnets are small and round, with a Border of Fur

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Furr four Fingers broad. The Habits of the *Womens*
Women are very near the same, excepting *dress.*
that their Garments are longer; their Boots
generally red, and their Bonnets flat, with some
little Ornaments.

The Arms of the *Mungals* consist in the Pike, *Arms:*
the Bow and Arrows, and the Sabre; which
they wear after the *Chinese* manner. They ne-
ver go to War but on Horseback, like their
Neighbours the *Callmaks*; but 'tis well if they
be such good Soldiers as these last.

The *Mungals* of the West dwell under Tents *Dwellings:*
or little moving Houses, and live altogether on
the Produce of their Cattle; which consist in *Diet.*
Horses, Camels, Cows, and Sheep, that are ge-
nerally very good in their Kind; but they are
not to be compared with the Cattle of the *Cattle.*
Callmaks neither for Appearance nor Goodness,
except their Sheep: which surpass almost those
of the *Callmaks*, and have this peculiar to them,
that they have Tails about two Spans long, and
near as much in compass, weighing commonly
between ten and eleven Pounds. It is almost
one intire piece of very rank Fat, the Bone
of it not being larger than the Bone of the
Tail of our Sheep: They breed no Beasts but
what eat Grass, and above all things abhor
Swine.

The petty Merchants of *China* resort to them *Commerce:*
in great Numbers, bringing them Rice, *Buy*
Tea, which they call *Cara Tzchay*, Tobacco,
Cotton-Cloth, and other ordinary Stuffs, se-
veral sorts of Household Utensils, and, in short,
whatever they stand in need of, which they ex-
change with them for Cattle; for they know
not the Use of Money.

They all obey one Chan, who was heretofore *Govern-*
as it were the Grand Chan of all the *Mungals;* *ment.*

but since the *Mungals* of the East have possess'd *China*, he is much fallen from his former Grandure; nevertheless he is still very powerful, being able with ease to bring into the Field 50 or 60000 Horse.

*Chan of
the West
Mungals.*

The Prince who reigns at present over the *Mungals* of the West is call'd *Tushidtu Chan*, he has his Abode towards the 47° of Latitude, upon the Banks of the River *Orchon*; and the Place where he usually encamps is call'd *Urga*, and is twelve Days Journey to the South-East of *Selinginskoy*. Several petty Chans who dwell about the Springs of the River *Jenisea* and the Defarts of *Goby*, are tributary to him; and tho he has put himself under the Protection of *China*, to be in a better Condition to make head against the *Callmaks*, that Submission is at the Bottom but a precarious and honorary Submission obtain'd of his Father by the Intrigues of the *Lamas*; for far from paying the least Tribute to the Emperor of *China*, there passes not a Year without the Emperor of *China* sending him magnificent Presents: and the Court of *Pekin*, which is otherwise accusom'd to treat the People who are tributary to it very rudely, behaves upon all Occasions with so much Complaisance towards that Prince, that 'tis plain to be seen it fears him more than any other of its Neighbours. And 'tis not without reason; for if he should ever take a fancy to come to an Agreement with the *Callmaks*, to the Cost of *China*, the Family which reigns at present in that Empire, wou'd have enough to do to keep themselves firm on the Throne.

*Several Independent
Chans
formerly.*

They had formerly besides him [of *Ula*] several other petty Chans, who tho much less considerable, yet preserv'd themselves in a perfect

fect Independency of him ; but since the Chans of *Ula* have been happy enough to possess themselves of *China*, they have intirely reduced all the *Mungals* of the East under their Obedience. And if there are still any of the Descendents of those petty Princes to be found who retain the Title of Chan, 'tis no more than a small Satisfaction which the Court of *Pekin* is willing to leave them ; for at the Bottom they are no more than Slaves to the Will of the Emperor of *China* : besides, one may observe that they always detain the most considerable of them with their Families at the Court, under Pretence of doing them Honour as being Princes of the Blood.

The *Mungals* of the West are properly de-^{Mungals of}scended from the Tribe of the *Tatars*, and se-^{the West.}veral other *Turkish* Tribes establish'd in those Quarters, whom the *Moguls* reduced under ^{Descent.}their Obedience in the Reign of *Zingis Chan*, and who obtain'd the Glory at length of being comprehended under the Name of the *Moguls*, which that Prince had render'd so illustrious. To these afterwards join'd themselves those of the fugitive *Moguls* from *China*, who found means to escape by the West ; and as these latter were the less numerous, they were obliged to return to the manner of Living of their Ancestors, which they had quite forsaken amidst the Delicacies of *China*, and which the other *Moguls* or *Mungals* whom they found already settled in those Parts had always carefully preserv'd.

S E C T. III.

The Religion of the Mungals of the West, and particularly of the Kutuchta, their High-Priest or Pope.

[THE *Mungals* of the East, as is observed before, have no Religion at all: As for those of the West, they keep to the Worship of the *Dalai Lama*, altho they have a great Priest of their own call'd *Kutuchta*: In short, there is very little difference in any respect between them and the *Callmaks*.]

Kutuchta. The *Kutuchta* was wont heretofore to encamp in Summer about *Nerzinskoy* and the Banks of the River *Amur*, but since the *Russians* have establish'd themselves in those Quarters, he passes no more beyond *Selinginskoy*, keeping at present about the River *Orchon*.

Formerly Subdelegate of the Dalai Lama. He was formerly a Subdelegate of the *Dalai Lama* of the *Mungals* and *Callmaks* of the North, for the Administration of the sacred Ceremonies of his Worship in those Parts as too remote from his usual Residence; but when he had once tasted the Sweets of spiritual Command, he would no longer depend upon the *Dalai Lama*, having found it convenient to deify and immortalize himself at the Expence of his antient Master; which he has perform'd with so much address, that there is almost no mention at present of the *Dalai Lama* among the *Mungals*, and the Authority of the *Kutuchta* is so well establish'd there among the People at this time, that whoever durst doubt of his Divinity, at least of his Immortality, would be had in abhorrence by all that Nation.

It

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It is true, that the Policy of the Court of *China* has had a great hand in this new-invented ^{Difference} Apotheosis; for pursuant to the Design it was ^{fomented} engag'd in, to stick at nothing to embroil so ef- ^{by the} ^{Emperor of} *China*. fectually the *Mungals* and the *Callmaks*, that there should remain no hope of Reconciliation between those two People, it found that so long as the spiritual Ties held both of them attach'd to the same head of Religion, it would be difficult to bring it about; forasmuch as that Head would be always induced for its own Interest to endeavour a Reconciliation between them; wherefore it embrac'd with Joy the Opportunity of supporting under-hand the *Kutuchta* against the *Dalai Lama*, to the end that Schism should cut off intirely all Communication between those two Nations, which in effect has not succeeded ill.

The *Kutuchta* has no fixt Dwelling like the *No fixt Dalai Lama*, but he incamps here and there; ^{Dwelling.} nevertheless he enters no more on the Lands of the *Callmaks* since the Separation from the *Dalai Lama*; and he keeps usually at present in the Neighbourhood of the River *Orchon*, and *Selinga*: He also incamps often at *Urga* with *Tushidtu Chan*.

He is always furrounded with a great Num- ^{Attendants.} ber of *Lamas* and arm'd *Mungals*; and when he removes his Camp, the *Mungals* flock from all Parts with their Families to meet him on the Road, and receive his Benediction, paying the Fees. There are none but the Heads of Tribes and other Persons of Distinction among them, who dare approach near him; and he gives them the Benediction, by applying his Hand shut upon the Forehead, holding therein a Pair of Beads, after the usual manner of the *Lamas*.

Veneration of the People. The Vulgar among the *Mungals*, believe that he grows old as the Moon declines, and grows young again with the new Moon, in which the pious Frauds don't fail to play their usual Game. When he shews himself to the People on great days of their sacred Ceremonies, he appears with the Sound of certain Instruments, resembling our Trumpets and Cymbals, under a magnificent Canopy, cover'd with a fine Piece of *China* Velvet, and having all the Fore-part open. He seats himself under this Pavilion, in a Place rais'd upon a great Velvet Cushion cross-leg'd, after the *Tatar* Fashion, having on each side of him a Figure representing the Divinity; and the other *Lamas* of Distinction are seated on both sides the Floor on Cushions, from the Place where he sits, to the Entrance of the Pavilion, holding each a Book in his hand, wherein they read to themselves: When the *Kutuchta* is seated, the Instruments cease, and all the People who are assembled before the Pavilion prostrate themselves on the Earth, making certain Exclamations to the Glory of the Divinity, and in praise of the *Kutuchta*; afterwards some *Lamas* bring Censers, wherein they put odoriferous Herbs, and Incense first of all the Representations of the Divinity, then the *Kutuchta*, and afterwards all the People. Then having laid the Censers at the Feet of the *Kutuchta*, they fetch several Porcelain Bowls with Liquors, and things done with Sugar, seven of which they set before each Representation of the Divinity, and seven others before the *Kutuchta*; who, after having tasted a little, causes the rest to be distributed among the Heads of Tribes who are present, and retires afterwards under the Sound of the aforesaid Instruments into his usual Tents.

As on one side the *Kutuchta* has need of the Protection of the Emperor of *China*, to preserve him in his Independency of the *Dalai Lama*, 'tis become a Maxim with him to gain by magnificent Presents the Favourites of that Monarch: and because he knows that the Fathers, Jesuits of *Pekin*, have at present much Credit at that Court, he does not fail to send them every Year a considerable quantity of valuable Skins, in order to benefit by their Favour. And as on the other side the Court of *China* stands in need of the *Kutuchta* and his *Lamas*, to keep the *Mungals* of the West in duty, it treats him on all Occasions with much Distinction. It even gave him, some years ago, a very particular Mark of it; for the deceased Emperor of *China* having caused to be celebrated a great Feast, on account of the Day, which made it sixty Years since he came to the Empire, at which all the Vassals of the Empire were to assist, the *Kutuchta* was also summon'd there: and in consideration of his eminent Dignity, he was dispensed with only * prostrating himself once before the Emperor, which was a Distinction without Example; seeing that in virtue of the Ceremonial of that Court, no Person must salute the Emperor without prostrating himself three times before him; which the Princes his Children, and the Princes of the Blood are oblig'd to do, as well as all the Ambassadors and foreign Ministers, without any exception.

The *Kutuchta* tries also to cultivate Friendship with the *Russians*; wherefore, when Mr. *Ismailoff*, some Years since pass'd by in his Neighbourhood, going to the Court of *China* in quality of Envoy Extraordinary from *Russia*, he did not

[* This Passage is very inconsistent with the Divinity ascribed to the *Kutuchta*, p. 508.]

fail to fend to him some of his *Lamas* to compliment him upon his Passage, and to offer him some small Presents from him. He does not omit besides that, any Opportunity of favouring the Subjects of *Russia* in the little Quarrels they may have with the *Mungals* on the Frontiers.

S E C T. IV.

The Towns and Rivers in the Country of the Mungals.

[THERE are but few of the Towns of the Oriental Part of *Tatory*, mention'd by *Abulgazi Chan*, and the *French Editor*; and they all belong to the Country of the *Mungals* of the East.]

T O W N S.

Kirin,
Ula,
Ninkrite.

The three most considerable Towns which the *Mungals* of the East possess'd before this last Revolution, were *Kirin*, *Ula*, and *Ninkrita*, all situate upon the Eastern side of the River *Songora*, which falls into the great River of *Amur*, twelve days Journey from its Mouth. But since they have been in possession of *China*, they have built several other Towns, Burrows and Villages towards the Frontiers of *China*; and they extend themselves every Day more and more on that side.

Ula or
Ulaghiurt.

The Town of *Ula*, situate in the $44^{\circ} 20'$ of Latit. was the Capital of all the Country [not only] of *Nieuchen* [but also of all the Empire of the *Moguls*, the Successors of *Zingis Chan*] and the Residence [for above two hundred years] of the most powerful *Chans* of the East.

[This

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[This is the same Town, which in the Oriental Histories is called *Ulughiurt*. *De la Croix* in his History of **Genghiz Chan*, says it was not far from *Cara-coram* [*Cara Curan*] tho that may be question'd. It stands on the River *Songora*, or *Sumboa*. The Reader may depend on the Latit. given to this Place, which he must not always do with regard to that of others; because it was observ'd by Father *Verbiest*, tho the Author, who took it from his Relation of the Journey which the late Emperor of *China* made into the Eastern *Tatary* in 1682, does not mention it. On which occasion, I cannot but observe, that the Silence of Authors on the like Accounts, whereby they leave the Reader no means of distinguishing the Doubtful from the Certain, hath mislead many, and bred much Confusion in History.]

We have at present no certain Knowledge of *Cara-kum*, mention'd p. 151, nor of the Palaces *Site at* which were built there in the time of *Ugadai* *present* *Chan* and his Successors: Nevertheless, one may *unknown* conclude by several Circumstances, that this Place which our Author calls *Cara-kum*, must have been some where about the Springs of the Rivers *Jenisea* and *Selinga*, tho at present there is not to be found the least Footsteps of it. For the rest, it appears from our History that the *Tatars* employ the word *Cara-kum*, which signifies black Sand, as a general Term to signify all *i. e. Black Sand*. sandy and dry Countries, or sandy Defarts, [and there are several on the Frontiers of the Province of *Chowarazm*, towards the River *Amu*; one of which is mention'd, p. 354.]

The Monk *Rubruquis*, has given us a pretty *Rubruquis* exact Description of this City; to which he gives *censured* the Name of *Cara-carom*; observing, that except-

Descripti-
on of Ca-
racarom:

ing the Palace of the *Chan*, which is very large, it was not so good as the Town of *St. Dennis* in *France*, in the Condition it was in his Time; that there were but two principal Streets in it, one called the Street of the *Saracens* [*Arabians*] in which all the Merchants dwelt; the other that of the *Kitayans*, where lived all the *Artisans* and other Tradesmen: That there were twelve Temples for the *Pagans*, and two Moskees for the *Mohammedans*, and one Church for the Christians. But as what is related of the Road he took to come at that Town is very confused; and moreover, does not well agree with the certain Notices which we have now of the Country thro' which he pretends to have pass'd on that Occasion, one can have no Dependence on this Relation.

[The Accounts of most Travellers are confused and imperfect, especially the earlier they are; but howsoever defective the Relation of *Rubruquis* may be in those Respects, I cannot but think it appears by many Circumstances, that he travell'd thro' the Parts of *Tatarry* which he describes. Many of the Towns and Countries which he mentions are found in this and other Eastern Authors; and 'tis to be consider'd, that Countries often change their Names, and People their Countries, which might have been the Case in those Parts since the time of *Rubruquis*, in whose behalf I shall say more in another Place.

The Editor seems to question if there was such a City as *Cara-coram*, and in the Index to his Remarks calls it a supposed Town of *Tatarry*. But that there was such a Place, is a Fact which seems to be too well authoriz'd to be contested: All the Oriental Authors that speak of the *Tatar* Affairs, mention it as the Imperial Seat

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Seat of *Zingis Chan*, and his first Successors, before it was translated to *Ulughiurt*, now *Ula*, more Eastward; and observe that it was also called *Ordu-balik*.

*Abulfara**, p. 310, tells us, that *Zingis Chan* *Ordu* being return'd into his antient Country, built *balik* or there a City which he called *Ordu-balik*; adding, that it was the same with *Kara-kuran*, and *built by* was peopled with Inhabitants from *Chatay* and *Zingis Chan*. *Turkestan*, with *Persians* and *Mustarabians*. Nay, our *Tatar* Author is very particular in this Place, and describes the Manner in which it was built.

So many Testimonies then concurring, there seems to be no room to doubt that there was such a Town; but the Editor's Mistake seems to arise from his taking *Cara-kum*, and *Cara-coram*, to mean the same thing; whereas *Cara-kum** is the Name of the Country, and *Cara-coram*, or *Cara-coran*, or rather *Cara-curan*, that of the City built there. Our *Tatar* Author plainly distinguishes the one from the other, tho he does not name the Town; and p. 53, mention is made of a Territory called *Kuran*; from whence probably that City took its Name. He also in the same Place mentions a Province called *Oman*, and another by the Name of *Manke-rule*, which is the *Onam Kerule* of *Rubruquis*.

With regard to the Situation of *Cara-kuran*, it is to be observ'd, that *Marco Polo* places it beyond the sandy Desert; whereas the Editor in his Map, places *Cara-kum* a great way on this side; and *M. le Croix* observes †, it was but a little way distant from *Olughiurt*.]

R I V E R S.

The River *Selinga* has several Springs about *Selanga* the 46 Deg. of Latit. and 115 Deg. of Long. of *River*.

* *Abu'lfeda* indeed gives the Latit. and Longit. of *Kara-kum* as if it was a Town, but it is no more than what he has done by other Countries.

† *Hist. Genghiz*, p. 397.

which

which the principal called *Wersb Selinga*, issues from a certain Lake called by the *Moguls Kofogoll*. Its Course is nearly in a right Line from South to North; and after being considerably enlarged by the Waters of many Rivers which fall into it on both sides, it discharges it self into the Lake *Baikal*, in 55 Deg. of Latitude.

Quality. The Waters of this River are very good and light, but do not afford Plenty of Fish; nevertheless its Banks are very fertil.

The two sides of this River, from its Springs, till within one days Journey of *Selinginskoy*, are in the Hands of the *Mungals*; but from *Selinginskoy*, as far as its Entrance into the Lake *Baikal*, all that lies about this River belongs to the *Russians*.

River
Kalassui,
now Or-
chon.

The River *Kalassui*, is at present named *Orchon*; it rises in the Country of the *Mungals*, about the 45 Deg. 40 Min. of Latit. and runs from the S. S. E. to the N. N. W. it falls at length into the *Selinga*, about the 50 Deg. of Lat.

Chan of
Calcha
Mungals.

'Tis upon its Banks that the *Chan* of the *Calcha Mungals* usually makes his Abode: 'Tis also about the same River that the *Kutuchta*, who is the Grand Priest of the *Mungals* of the West, keeps at present.

Collanuaer
River.

The River *Collanuaer* is at present called *Tola*; it comes from the E. S. E. and throws itself into the River *Orchon* towards the 49 Deg. of Latit. it is by passing this River that the Caravans of *Siberia* enter immediately into the Estates depending on *China*.

River
Altai
or Siba.

The River of *Altai*, which at present is call'd *Siba*, has its Spring towards the Frontiers of the *Callmaks*, in the Mountains of that Branch of *Caucasus*, called by the *Tatars Ufkun-luk tugra*, about the 43 Deg. of Lat. to the South of the Springs of the River *Jenisea*, and running from thence

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thence to the E.N.E. it loses it self towards the North of the Defarts of *Goby*, to the S.S.E. of the Source of the River *Orchon*.

The Banks of the River *Siba* are at present inhabited by the *Mungals* of the West: There is also a petty *Chan* of that Nation, who usually makes his Abode about that River, and who is at present under the Protection of *China*.

The River *Djan Muran* [*gam Muran*] has its *Gam Mu-* Source in the Mountains which cross the Defart *ran River*, of *Goby*, about the 43 Deg. of Latit. It runs from N.N.W. to S.S.E. and falls into the great River of *Hoang*, on the Frontiers of *Ti-bet*, towards the 39 Deg. of Latit.

They are the *Mungals* of the West who at present possess the sides of this River, and there are two petty *Chans* of that Nation who usually make their Abode about its Banks: They are both under the Protection of *China*.

The River *Argun* rises in the Country of the *Argun* *Mungals*, about the 49 Deg. of Latit. and 127 *River*. of Longit. in a Lake which the *Mungals* call *Argun Dalai*; its Course is nearly E. N. E. and having run above 100 Leagues, it mingles its Waters with those of the great River *Amur*, towards the 51 Deg. of Lat. and 135 of Longit.

S E C T.

S E C T. V.

A Dissertation concerning Gog and Magog.

THIS certain that neither the *Tatars* nor the Oriental Historians who have written the History of these People, have had any Knowledge of the Names of *Gog* and *Magog*, and that we find them no where but in the holy Scripture. Notwithstanding, as our Geographers and Historians of the Ages past, have been pleas'd peremptorily to place the People of *Gog* and *Magog* in *Grand Tatory*, so far as positively to affirm that it was the *Moguls* to whom that Name was to be given, it seems as tho it was *Budensir Mogak*, p. 58, &c. who has given room to this Error: for in regard he was one of the most powerful Princes of the *Turkish* Nation before *Zingis Chan*, it is evident that these Gentlemen, fully resolv'd to place the People of *Gog* and *Magog*, right or wrong, in the North of *Asia*, have imagin'd that the Term *Mogak* imply'd *Magog*; and that thereupon they have boldly asserted that this People was wholly to be found in *Grand Tatory*; and, in a word, that they were the *Moguls*, only for the Satisfaction of making, after their Manner, the holy Scripture agree with profane History: without considering that it is peculiar to almost all the Languages of the East, to appoint Proper Names, especially those of People, Provinces and Rivers, by Terms appropriated to the peculiar Use of each Language, and which cannot agree with other Languages, only so far as they have Connection with the Language to whose Use they have been appropriated; which is the reason why Proper Names differ

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differ so much from one another in the Oriental Tongues, that it is very difficult to clear up the Oriental Historians, and reconcile them with one another.

[Time is never worse employed than in Enquiries of this nature. *Gog* and *Magog* might either have been real or fictitious Names of a People, nor does it matter which it was. If they were real Names given by the *Jews* to some other Nation, they have themselves long ago lost the Remembrance of it; and how should we find it out at this time of day, when the World has been so often turn'd up-side down, and People transplanted and jumbled together, since the time we find mention of those terrible Names? The *Arabians*, who took a great deal of their History, as well as almost all their Religion, from the *Jews*, do not fail among other things, to speak of *Gog* and *Magog*; and have, as well as Christians, made it one of the prime Subjects of their Enquiries: which they carry'd so far, that the *Chalifa Watbek*, about the Year of the *Hegra* 228, that is of Christ, 842, sent one *Salam* on purpose to discover the Wall of *Gog* and *Magog*, which was then, and still is very famous in their Histories *. This Wall seems to be that of *China*, and it must be own'd, from hence it appears, that the *Arabians* favour the Opinion of those who agree to make *Tatary* the Seat of that People.

It appears also from hence, that the Orientals are far from being ignorant of *Gog* and *Magog*, as the Author of these Observations imagin'd; nay, they are expressly named by our *Tatar* Historian, p. 43. for *Yadzutz Madzuth* is a Corruption of *Yagug Magug*, which are the *Arabian*

* Geog. Nubiensis, p. 267. Herbelot. at. Jagiouce and Magiouce.

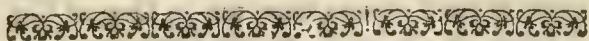
Names of *Gog* and *Magog*. This little Affinity betwixt *Madzuth* and *Mogak*, shews *Abulgazi Chan* had no notion that one was deriv'd from the other; nor is there any necessity for bringing those Names from *Budensir Mogak*, supposing he was as antient, which he was not, as I have shewn in the Preface; for it was as easy to transform *Magog* into *Mogul*, as out of *Mogul*, to make *Mogore* or *Moal*, as some have done.

Weak Men, such as the Editor mentions, are ever straining Authors, or, when they have an Opportunity, corrupting them, to give a Sanction to their beloved Fancies. We find in *Marco Polo's Travels* these words; "There is a Nation in the Parts about *Tenduc*, "called *Argon*, who possess the Regions of *Gog* "and *Magog*, which the Inhabitants call *Ung* "and *Mongul*; in *Ung* dwell *Gog*, and in *Mon-* "gul the *Tatars*," which is doubtless a nonsensical Interpolation of the Publisher to advance that groundless Notion (which he among others, had entertain'd) from the Authority of a Traveller, who delivers it as an Eye-witness; and accordingly, ever since, it has been almost universally receiv'd by *Europeans* as a thing undoubted, that *Gog* and *Magog* were in *Tatary*.

Before that time Authors frequently placed them in *Syria*. Some Commentator, or Historiographer of deep Penetration, in running over *Pliny*, happen'd to stumble upon that Passage, where he observes, that *Bambyce* is called by the *Syrians Magog*; and presently concluded *Syria* must be the Country of *Gog* and *Magog*. But *Dr. Hyde** observes that it is a Mistake of *Pliny* or his Transcribers, who have written *Magog* instead of *Mabog*, which he proves from good Arguments is the true *Syrian* Name, and wonders

* In notis Peritfol. p. 42.

none before him had corrected it; which notwithstanding still remains uncorrected in *Har- duin's* late pompous Edition of *Pliny*.]



C H A P. VIII.

*A Description of the Country of the
MOGULS, called CALLMAKS;
containing the Middle and West Part
of GRAND TATARY.*

S E C T. I.

*Its Situation, Bounds, Provinces, Towns, Rivers,
Mountains: An Account of the Archora.*

THE Country which the *Callmaks* possess *Bounds.* at present is without dispute the most considerable and the finest Part of *Tatary*. Its true Bounds begin at the East Bank of the River *Faik*, and striking thence N. E. they pass the Mountains of the *Eagles* [*Arall-tag*] and go to meet the River *Irtis* over against the Mouth of the River *Om*. From thence they keep along the River *Om* to its very Source, and continue afterwards to run Eastward till they join the River *Oby*. Then passing up that great River as far as the Lake *Altan*, from whence it rises, they return to join the *Caucasus*, which the *Tatars* call in that Part *Tagra Tubusluk*: From thence they turn to the East, and coast always along these Mountains till within two Days Journey of the River *Selinga*, towards *Selinginskoy*. Then they take a Sweep towards the South, and having marched for some time at the same distance from that River, they return to the West and to the River *Jenisea*, which they coast from the 49 Deg. of

Grand Tatar Country of

Latit. as far as its Sources, following the Mountains which run along it on the West side. Afterwards they wind to the S. E. towards *China*, the Frontiers of which are contiguous with those of the *Callmaks*, from the 39 Deg. of Lat. drawing to the South, to the Frontiers of the Kingdom *Ava*. From thence they wheel off to the West towards the Frontiers of the Dominions of the *Great Mogul*, which are contiguous with them from the Frontiers of *Ava*, as far as the Confines of *Great Bucharía*; and in fine, coasting all *Great Bucharía* and the Frontiers of *Turkestan*, they return by the N. W. to the Eastern Bank of the River *Jaik*; so that the *Callmaks* don't possess less than an Extent of 500 *German Leag.* in Length, and 300 in Breadth, under the finest Climate in the World.

PROVINCES and TOWNS.

[The Country of the *Callmaks* is divided like others into Provinces; but we have an Account in our Author of no more than two of them, and one Town which is at present not to be found.]

Juguruk-
bash.

The Country of *Juguruk-bash* is a little Province situate about the 43 Deg. of Lat. to the North of the River *Khesell*, upon the Confines of the Country of *Chowarazm* and *Great Bucharía*: This Province is at present a kind of Barrier between the *Callmaks* subject to *Contaiish*, and the *Tatars* of the Country of *Chowarazm*, because it is inhabited by neither one nor the other.

Segeri-
rabat.

The Province of *Segeri Rabat* is situate upon the Frontiers of *Great Bucharía*, towards the southern Bank of the River *Sirib*.

Bishba'ik.

The Town of *Bishbalik*, mention'd p. 35 and elsewhere, ought to have been somewhere about the

the Springs of the *Irtis*; but it is not standing at present, nor is there any Town at all to be found on that side within eighty Leagues round about.

R I V E R S.

The Rivers *Iffikul* and *Tallash*, mention'd ^{Now Te-} *p. 33.* which are called at present *Tekees* and *Ila*, ^{kees and Ila.} have their Springs in the sandy Grounds to the South of the Lake *Sayssan*. The Course of the River *Tekees* is almost from E. S. E. to W. N. W. After it has run about 40 Leagues from its Source it mixes its Waters with those of the River *Ila*, which comes from the N. E. and continuing from thence its Course to the West, it loses it self towards the Frontiers of *Turkestan*, among the Mountains which separate that Country from the Dominions of *Contaisb*, Grand Chan of the *Callmaks*, who usually resides about these two Rivers.

The *Cabli* and *Camzi* are two little Rivers ^{Cabli and} which coming from the N. N. E. discharge ^{Camzi.} themselves into the River *Sir* or *Sirb*, about the 45 Deg. of Latit. at the Foot of the Mountains, which at present separate the Country of *Turkestan* from the Dominions of *Contaisb*, Grand Chan of the *Callmaks*.

The River *Irtis* is a considerable River in the ^{River} North of *Asia*. It has two Sources about the 47 ^{Irtis.} Deg. of Latit. to the North of the Confines of the two *Bucharias*: of which that to the North forms a River which runs Westward called *Chor Irtis*; and that which is to the South forms another which runs to the N. W. called *Char Irtis*. Each of these two Rivers has its Source from a Lake, and having water'd a great Space of Country separately, they unite about the 47 Deg. 30

Lake
Sayffan.

Uluk Tag,
Tugra Tubusluk.

Tobolskoy.

Min. of Latit. and after that make but one River, called also *Irtis*, which always continues running to the N.W. About 50 Leagues from the Place where the two Springs meet, it forms the Lake *Sayffan*, which may be at most about 25 Leagues long, and 10 broad. At its passing out of this Lake, the River *Irtis*, which before was but a middling River, begins to become a considerable one, and still runs to the N.W. About the 50 Deg. of Latit. it cuts its Passage thro' that Branch of *Mount Caucasus*, which, as will be observ'd presently, is called by the *Tatars* who dwell on its left Bank *Uluk Tag*, and by those on its right Bank *Tugra Tubusluk*, and growing large by the Reception of a great Number of Rivers which fall into it from both sides of that vast Extent of Country which it glides thro', it passes beside the Town of *Tobolskoy*, the Capital of *Siberia*, in 58 Deg. of Latit. In this Place it is already a good quarter of a League over, and turning afterwards to the North, it meets the *Oby* beyond the Town of *Samarof*, after having run in all above 400 Leagues.

The sides of this River from its Springs till towards *Tobolskoy* are very fertile, tho' little cultivated, because the *Callmaks* who are Masters of it, to about the 55 Deg. of Latit. where the River *Om* falls into it from the East, never cultivate the Lands, living altogether upon their Cattle; but from *Tobolskoy* to its Confluence with the *Oby*, its Banks are not able to produce any great Matter, because of the great Cold which reigns in those Parts.

The late Emperor of *Russia*, considering that this River might be of great use to him in establishing an advantageous Commerce between his Dominions and those others of the East, in the
Year

Year 1715, caused Settlements to be made at proper Distances from each other along that River towards the Lake *Sayssan*, of which ^{Names of the Russian Colonies along the} the farthest is called *Uskameen*, 25 Leagues ^{River} from that Lake southward of the Foot of the ^{Irtis.} Northern Branch of *Caucasus*, called by the *Tatars* *Tugra Tubusluk*. These are the Names of the other Forts which are all built upon the Eastern Bank of the *Irtis*. Descending the River from *Uskameen*, we find at the Northern Foot of the said Mountains *Ubinska*, about 20 Leagues from the aforesaid Fort; thence 20 Leagues farther *Sem-palat*, to which they have given that Name, signifying seven Houses of Brick, because there are indeed so many Brick-Houses on the Bank of the River which is very high in this Place, without being able to judge by any Mark that there ever had been any other such Houses thereabout, or for 50 Leagues round. Thirty Leagues from *Sem-palat* you find *Dolonska*, and 40 Leagues from thence *Yamisha*.

Near this Fort there is a Salt Lake about three ^{Salt Lake.} Wersts a-cross, from whence they take the finest Salt in the World, which the Sun in the Heat of Summer congeals on the Surface of the Water like a Crust full two Inches thick. At this Place the *Russians* at the beginning found much Resistance from the *Callmaks*, who having a great part of their Salt from this Lake, would not suffer the *Russians* to make themselves Masters of it by raising a Fort. For this end, *Con-tai-sh* having sent thither a Body of 15000 Men, the *Russians* were obliged the first time to return without Success. But that Prince having soon an occasion to recal those Troops to serve against the *Mungals* and *Chinese*, they made use of that Opportunity to compass their Design; and they have also since then built a Town in that Place.

Grand Tatory Country of

Twenty five Leagues from *Yamisha*, you find *Sbelesinska*, and thirty Leagues from thence *Om-skoy*, near the Place where the River *Om*, coming from the East, and falling into the River *Irtis*, makes the Bound on this side between the Dominions of *Contaisb* and *Siberia*; so that all the Places which are at present upon the Banks of this River belong to the *Russians*, altho the *Callmaks* are in Possession of all the Country which it waters from its Springs as far as the Mouth of the River *Om*.

The Waters of the River *Irtis* are very white and light; it abounds surprizingly with all sorts of good Fish: The Sturgeons and Salmons especially of this River are very delicious; and are so fat, that the Inhabitants of the Country are accusom'd to save it for the Use of the Kitchen, as we do the Drippings of our Meat.

M O U N T A I N S.

Mountains
Tugra,
Tubusluk,
Uskun
Luk Tu-
gra.

Tugra, *Tubusluk*, and *Uskun Luk Tugra*, are two Branches of the Mountains *Caucasus*, whereof the first, (which to the West of the River *Irtis*, bears the Name of *Uluk-tag*) begins at the Eastern Bank of the *Irtis* to the North of the Lake *Sayssan*, and runs directly to the East as far as the River *Selinga*: From thence turning to the North, it marches along that River till it enters the Lake *Baikal*: Afterwards returning to the East, it passes on to the Northern Bank of the River *Amur*, about *Nerzinskoy*, and follows this River continually until its Disembogation into the Sea of *Japan*.

The second Branch which to the North of the River *Sirr* bears the Name of *Kitzik-Tag*, commences on the Confines of *Turkestan* and *Great Bucharia* to the South of the River *Sir*,
and

and running thence to the East, it makes the Bounds between *Great Bucharía* and the Dominions of *Contaisb* : It continues its Course afterwards near upon the same Line, until arriving to the South of the Springs of the River *Jenisea*, it strikes off to the S. E. and falls in with the Frontiers of *China* about the 40 Deg. of Latit. upon the Confines of the *Callmaks* and *Mungals* ; then it always keeps Company with the great Wall of *China* as far as the Province of *Leaotun*, where making an Elbow to the N. E. it separates that Province and *Corea* from the Country of the *Mungals*, and ends at last on the Shore of the Sea of *Japan*, about the 42 Deg. of Latit.

These two Branches of *Caucasus*, which in several Places shoot out others very considerable, encompass properly the antient Patrimony of the *Tatars*, which is at present possess'd by the *Callmaks* and the *Mungals* ; for the other Parts which the *Mohammedan Tatars* and the *Callmaks* possess, do not originally belong to them, they possessing them only by right of Conquest.

The Mountain of *Kut*, called at present *Chal-Mountain* *tai*, is a Branch of that Part of *Mount Caucasus*, ^{Kutt, or Chaltai.} which the *Callmaks* call *Uskun Luk Tugra* : It shoots out from the said Mountains to the West of the Springs of the *Jenisea*, and runs almost in a strait Line from South to North, constantly marching along the Western Bank of that great River at a distance of one or two days Journey, until it joins about 52 Deg. of Latit. the other Branch of *Caucasus*, which is called in the *Mogul* Language *Tugra Tubusluk*.

[For an Account of the Nature of the Air, and Soil of the Country of the *Callmaks*, the Reader is desir'd to look back to the general Observations on *Tatary*.]

The Archora, a strange Beast.

*Wild
Goats.*

Wild Goats are very numerous in the Mountains which separate *Siberia* from *Grand Tatory*, and exactly of the same kind with those which are found in the Mountains of *Sweden*, and in the *Alps*; but I cannot say whether these are to be understood by the *Archora*, mention'd p. 26, or whether the Author would speak of a certain Animal called *Gluton*, which usually makes such Tracts upon the Mountains, and in the Forests, and with which these Quarters abound.

Gluton.

The *Gluton* is a carnivorous Beast, not quite so tall as a Wolf, having the Hair strong and long, of a very fine dark brown, all over its back. This Beast is exceeding mischievous, it climbs the Trees, and watches the Game that passes under it; and when it sees a favourable Opportunity, it leaps down upon the Back of the Animal, and knows so well how to fasten himself with his Paws, beginning at first to eat a great Hole in the Back, that the poor Creature, after having in vain used all his Efforts to get rid of so cruel a Guest, is oblig'd at last to fall on the Ground with Anguish and Weakness, and thus become a Prey to his Enemy. There must not be less than three stout Dogs to attack this kind of Beast, as small as it is, and very often they come off maul'd in a strange manner. The *Russians* make great Account of the Skin of this Beast, and employ it usually for Mens Muffs, and Borders of Bonnets. This Beast is peculiar to the Mountains of the North of *Asia*.

SECT. II.

*Of the Original, Names, Branches, Customs,
Manners and Religion of the Callmaks.*

THE *Callmaks* are *Pagan Tatars*, and the most considerable of the three Branches of the *Turkish Nation* which at present possess *Grand Tatar*y. As they are the only *Tatars* who preserve to this Day the antient *Mogul* or *Turkish* Language in all its Purity; seeing also that they still possess the Dominions which *Zingis Chan* after the Conquest of the greatest Part of *Asia*, appropriated in some measure to the Patrimony of the Princes his Successors; and that they have retain'd nearly the same manner of Living, the same Worship, and the same Habits which all the Historians have ascribed to the *Moguls*, Conquerors of *Asia*; it may be concluded with some sort of Certainty, that they are the true Descendants of the *Moguls*, and their *Chans* the true Successors to the Empire of *Zingis Chan*.

As to what regards the Name of *Callmaks*, or *Callmak a* *Callmaks*, which we give them, 'tis a kind of Nickname. *Nickname.* which has been given them by the *Mohammedan Tatars* in hatred of the Heathen Worship, and which by means of the *Russians* has come to us. Length of Time has so well establish'd the Use of this Name, that at present they are known in a manner to none by their original Name. What I advance here is so true, that 'tis an Affront to call them, when speaking to them, *Callmaks*; and they pretend to have a much better Right to the Name of *Moguls* *Mungals* than their Neighbours, who are known to us at present by the Names of *Mungals*, and who are *Moguls as* sprung from that Part of the *Moguls* and *Tatars* *the Call-* *maks.* which

which the *Chinese*, under the Command of the *Bonza* or Priest *Cbu*, Founder of the House of *Taiminga*, had driven back again out of *China* on the North side about the Year 1368, after they had been above 150 Years in possession, reckoning since the first Conquest which *Zingis Chan* made of it about 1211.

'Tis to be observ'd that our Author does not begin to make use of the Name of *Callmaks* till a long time after the *Tatars*, and particularly his Ancestors, had embrac'd the *Mohammedan* Worship; for the Place where he relates, p. 210. that *Timur Scheich Chan* lost his Life against the *Callmaks*, is the first in all the Book where this Name is made use of [excepting, p. 31, where he speaks of a subsequent Affair] and *Timur Scheich Chan* lived more than an Age after *Uzbek Chan*, who completed the Introduction of the *Mohammedan* Worship among the Subjects of the Descendants of *Zuzi Chan*; which may serve in some measure to verify our Assertion, with regard to the Original of the Name of the *Callmaks*, which a great part of the *Moguls* bear at present.

*Callmaks
and Mo-
guls the
same.*

[This judicious Remark of the *French* Editor is grounded upon very good Arguments, and will be further confirm'd by what I shall say upon the same Head. There is only one Circumstance, which to bring his Proof the closer, he seems to have strained too far, and which might be urged against his Opinion; namely, that the *Callmaks* still possess the Dominions which *Zingis Chan* appropriated in some measure to the Patrimony of the Princes his Successors; for the immediate Dominions of the Successors of *Zingis Chan*, was the Country of the *Mungals*, and the Place of their Residence was at *Ulughbiurt*, or *Ula*, in the most Eastern Part of *Grand Tatory*; where-

whereas the *Callmaks* have no Footing in the Country of the *Mungals*, and inhabit altogether to the West of them, possessing the middle Part of that great Continent. It might perhaps have been more to the Purpose to have observ'd that the *Callmaks* possess among others the true Country of the *Moguls*.

But this Objection will vanish, when it appears that the Name of *Callmaks* was given formerly to the People who inhabited the Country of the *Mungals*; which last, for any thing we know, still retain the same Name with regard to the *Mohammedan Tatars*: the Name of *Callmaks* being perhaps a general Name with them, for all the *Moguls* and *Tatars* who are not of their own Religion.

It is observ'd in the History of *Timur-bec*, that *Taizy Aglen* leaving the Court of the *Chan* of the *Callmaks*, retir'd to that of *Timur*, where he was kindly receiv'd. It is plain, the Country where the *Callmaks* then inhabited, could not be that to the North of *Ma wara'lnabr*, or *Zagatai*, for in all *Timur's* Expeditions that way, we hear of no *Callmaks*: Nor could it be the Country lying to the E. and N.E. between *Zagatai* and the River *Selinga*, which contain'd the Kingdom of *Cashgar* and *Mogulistan*, and was in the Possession of *Togluc Timur Chan* and his Successors; for tho it had been travers'd from one end to the other by *Timur-bec*, we hear nothing of the *Callmaks*: besides *Kesar Choga*, Grandson of *Togluc Timur Chan*, is expressly called Emperor of the *Moguls*. The Country then which the *Callmaks* inhabited in the Time of *Timur-bec*, must have been that to the East of the said River, which is the Country possess'd at present by the *Mungals*.

From

From hence it appears that the *Callmaks* did not always inhabit the same Country they do at present; that since the time of *Timur-bec* they seem to have wholly evacuated their own Dominions, and to have erected a new Empire in another Part of *Tatary*: Or it remains a Question, whether they separated from the *Mungals*, or the *Mungals* from them, throwing off their Dependency upon their Conquests Westwards.

It may be asked if the *Callmaks* be a new Name given in derision by the *Mohammedon Tatars* to the *Pagan Moguls*, why do the *Mungals* retain their true Name still? But it is to be consider'd, that the *Mungals* may retain that Name only with regard to us, the *Mohammedan Tatars* for ought we know calling them *Callmaks*, which the Author seems to suggest is a general Name with them for all the *Pagan Moguls* or *Tatars*: and the reason why the Inhabitants of the Countries between *Zagatai* and the sandy Desarts were not called *Callmaks* in *Timur-bec's* Time, seems to be no other but because they were *Mohammedans*. It is also to be consider'd, that the Name of *Callmaks* came to the *Russians*, from whom we have it, by the *Mohammedan Tatars* who were their next Neighbours; but that of the *Mungals* from the *Mungals* themselves, with whom they came acquainted by means of their Conquests in *Siberia*. However it be, it seems they cannot get themselves acknowledg'd by the Name of *Moguls* by any of their Neighbours; for as the *Mohammedan Tatars* call them *Callmaks*, so they are called *Dsadadatzi* by the *Chinese*.]

Gada-
datzi

'Tis without doubt from the *Dsadadatzi*, or *Tatarian Magicians*, mention'd p. 150. that the
Chinese

Ch. VIII. *the Moguls or Callmaks.*

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Chinese have taken occasion to give the Nick-^{Nickname} name of *Dsadadatzi* to the *Callmaks*, seeing that ^{given the} *Nieuboff* informs us, in his Relation of *China*, ^{by the} *Callmaks* that certain Ambassadors of the *Zudadatses Tatars* ^{Chinese} had Audience of the Emperor of *China* at the same time that the Ambassadors of the *Dutch East India Company* had theirs, in whose Retinue *Nieuboff* was; but he does not tell us distinctly who those *Tatars* were, nor what Country they inhabited: All he says of them is, that they were *Tatars* of the West, much regarded by the Government of *China* on account of their Power, and that for the same reason, they had the Precedence given them on that occasion, of all the Ambassadors who were then at *Pekin*: Nevertheless, 'tis easy to perceive by the Description which he gives us of their Clothing, that they were *Callmaks*; since these *Tatars* go habited at present just the same way, as were the aforesaid Ambassadors of the pretended *Zudadatses Tatars*; as the Reader will easily be convinced, when he gives himself the Trouble of comparing the aforesaid Place in *Nieuboff* with the Account which follows of the Habit of the *Callmaks*.

The *Callmaks* are of a middle size, but exceeding robust and well-set; they have big and ^{shape,} broad Heads, flat Faces, and their Complexion ^{features.} is of a dark Olive-colour, which comes pretty near that of *American Copper*; they have very black and sparkling Eyes, but too far asunder, and opening but a little, tho they are very long. The Bridge of their Nose is quite flat, and almost level with the rest of the Face, so that there is nothing of a Nose to be seen but the end, which is very flat also, with two great Holes which form the Nostrils. Their Ears are very large,

large, tho without the Rims ; their Beards very thin, Hair black and strong like Horse-hair, which they shave quite off, excepting a Lock on the Crown of the Head, which falls down their Backs, and which they let grow to its natural Length.

To make amends for all this Homeliness, they have very pretty Mouths and little enough, with small Teeth as white as Ivory, and are perfectly well limb'd.

Women.

Their Women have much the same Features, only they are not so large ; but they are commonly of a very clever Size, and well-shaped.

Habit.

The *Callmaks* wear Shirts of that sort of Callico which the *Russians* call *Kitaika* ; their Breeches are made of the same Cloth, and often also of Sheep-Skin, but they are extraordinary wide in the Southern Provinces ; they wear no Shirts in Summer, contenting themselves with a kind of Sheep-skin Doublet without Sleeves, which they put on next their Skin with the wooly side out, tucking the Skirts of it within their Breeches, so that all the Arm is left bare up to the Shoulder ; but in the Northern Provinces they wear a Shirt underneath. In Winter they wear a Sheep-skin over their Doublets, which reaches down to the Calf of the Leg, and turn the wooly side inwards to keep them the warmer. These upper Skins have Sleeves so long, that they are obliged to turn them up when they are going about any Work. They cover the Head with a little round Bonnet, commonly set off with a Tuft of Silk or Hair of a bright red, and edged with a Border of Fur. Their Boots are excessive big and wide, so that they are very troublesome to walk in.

Their

Their Women go habited much after the *Womens* same Fashion, the *Kitaika* Shift making all their *Habit*. Clothing in Summer, and a long Sheep-skin Gown, with a Bonnet, the same with their Husbands, sufficing them in Winter.

The Arms of the *Callmaks* are great Bows, *Arms*. with sizable Arrows; they draw these Bows very true and with great Force: And it has been observ'd in the Difference which the *Russians* had with them in the Year 1715, on account of some Settlements on the River *Irtis*, which we have touch'd upon, p. 525, that they have pierc'd Men quite thro' the Body with the Shot of an Arrow. They have also great Arquebusses above six Foot long, the Barrel of which is a good Inch thick, and yet the Ball it carries is hardly so much. With these Arquebusses they never miss at the Distance of 300 Fathom and more, fixing them upon a Rest, and firing them off with a Match. When they march, they carry these Arquebusses across their Backs, and fasten'd to a Strap, and the rest hang on the right side. As they never go to war but on Horseback, they all use Lances, and most of their Cavalry wear Coats of Mail made of Iron, and Caps of the same, which defend them from the Arrows. Few of them wear Sabres, except their Commanders, and they wear them like the *Chinese*, the Handle behind, and the Point before, that they may draw behind, which is the more convenient way. These Commanders are usually the Heads of Ordas, so that a Troop is strong, according as the Orda which composes it is more or less numerous. For the rest, they know not what it is to fight in Rank or Order; but when they charge they go in Troops, with each its Commander at the Head. Nevertheless they are brave beyond
what

*Fight in
no order.*

what can be imagined, and they want nothing but *European* Discipline to make it dangerous meddling with them. They have not yet learned the Use of Cannon, and having nothing but Cavalry, it would not be of much Service to them.

*Don't cultivate
their
Lands.*

Tho the Provinces which the *Callmaks* possess are situate in the finest Climate in the World, they never mind cultivating their Lands, but live purely upon their Cattle, which consists in Horses, Camels, Oxen, or Cows and Sheep. Their Horses are very good and mettlesom, being almost of the Size of *Polish* Horses: Their

*Oxen,
Sheep with
great Tails.*

Oxen are larger yet than those of *Ukraina*, and the tallest that are known at present in the World. Their Sheep are also very big, with very short Tails, which are quite bury'd in a Case of Fat weighing several Pounds, and hanging preposterously. The Wool of these Sheep is very long and coarse; they have also a Bunch upon the Nose like the Camels, and hanging Ears like our Hounds. Their Camels are large and strong enough, but they have all two Bunches on their Backs.

*Eat no
Pork.
Have no
Notion of
Commerce.*

The *Callmaks* never eat Hogs, nor any Poultry. They know nothing of Commerce, and are content to exchange Cattle with the *Russians*, *Buchars*, and other Neighbours for what they want. For the rest, they are very honest, and do ill to no body, far from living by Robbery, like their Neighbours, the *Mohammedan Tatars*, with whom they are continually at War. They dwell in Tents or Huts, all those who are of the same *Orda* keeping together, and changing their Abode from time to time, according as the Season and the Wants of their Flocks require it.

The *Callmaks*, and those among the *Mungals* ^{Callmaks} who have exactly preserv'd the manner of Liv- ^{and Mun-}ing of the antient *Moguls*, their Ancestors, ^{galls car-} carry still with them whatever they have, as ^{ry all their} Substance well in going to the Wars, as when they only ^{wherever} change their Abode. Whence it comes, that ^{they go.} when they happen to lose a Battle, their Wives and Children remain ordinarily a Prey to the Vanquisher, with all their Cattle, and generally all they have in the World. They are in some measure necessitated to incumber themselves this way, because they should otherwise leave their Families and Effects a Prey to other *Tatars*, their Neighbours, who would not fail laying hold of the Opportunity of their Absence to go and carry them away. Besides, as there is no travelling over the vast sandy Plains of that Country without carrying the Quantity of Cattle along with them sufficient to subsist on the Road, they find it more convenient to take all their Family with them, who may look to the Beasts, than to have the Care of them themselves at a time when they are busy about something else. And this way of travelling with all sorts of living Creatures, is so necessary in these Parts, where nothing at all is to be found for several hundred Leagues together but Grass, and sometimes Water, that the Caravans of *Siberia* which trade with *Peking*, are obliged to follow the same in their way by Land from *Selinskoy* to that City.

It is indisputable that the Subjects of *Zingis* ^{Callmaks} *Chan* were Idolaters, tho for his Part it is certain ^{Idolaters.} that he discover'd on several Occasions Sentiments far more elevated. Nevertheless one can say nothing positively thereupon. It is also apparent, that like all other great Conquerors, he had little or no Religion, and that thence came

that Equality with which he treated all Religions; among which he made no other Difference than what his Interest obliged him to do.

He had indeed too discerning a Genius not to perceive the gross Error in which his idolatrous Subjects lived; but he had too much Ambition and Sensuality to give place in his Heart to Sentiments more refined, with regard to the supreme Being, and the Duties of the Creature, which never could agree with those two Passions which reigned absolutely in his Soul. Upon the whole we may conclude, that if he had distinct Ideas of the true Divinity, they did not go beyond the common Bounds of simple Notions.

S E C T. III.

Of the three Branches of the Moguls or Callmaks, and of several other Tribes under their Dominion.

Callmaki, Dsongari. **T**HIS Nation is at present divided into three Branches; which are, 1. The *Callmaki Dsongari*, 2. The *Callmaki Coshoti*, and 3. the *Callmaki Torgaüti*, of which the first, viz. the *Callmaki Dsongari* is the most considerable and powerful; it is composed of an infinite Number of particular Tribes, and obeys a *Chan* whom they call *Contaisb*, who is properly the Grand *Chan* of all the *Callmaks*.

Callmaki Coshoti. The *Callamaki Coshoti* possess all the Kingdom of *Tangut*, and are subject to the *Dala Lama*, who governs them by two *Chans*; one of which has the Government of *Tibet*, and the other that of *Tangut*. The two *Chans* who at present

present possess these Posts, are called the one *Dalai Chan*, and the other *Zingis Chan*.

The *Callmaki Torgäiti* is the least considerable ^{Callmaki} Branch of the *Callmaks*. They dwelt heretofore ^{Torgäiti.} towards the Frontiers of *Turkestan*, and were subject to *Contaiish*: but about the beginning of this Age, one of his Cousins called *Ajuka*, having found means to get from him, under pretence that he was in fear of his Life at the Court, passed the River *Taik* with the Tribe of the *Torgäits*, and put himself under the Protection of *Russia*. *Ajuka Chan* encamps usually at present with the *Ordas* under his Obedience in the sandy Grounds about *Astrachan* to the East of the River *Wolga*, between it and the *Taik*: and in Summer he often comes to reside on the Banks of this River about *Soratos* and *Zaritzza*. 'Tis some of these People who were seen in the *Russian* Armies in the late War. They differ in nothing from the other *Callmaks*.

For the rest, tho' these two last Branches ^{Two last} of the *Callmaks* have their own Chans, yet ^{dependant} *Contaiish* preserves a kind of direct Sovereignty ^{on Contaiish.} over them, and draws from them powerful Aid, when he is in War with his Neighbours the *Mungals*, the *Chinese*, and the *Mohammedan Tatars*. But since the Beginning of this Age, that Prince is mightily fallen from his original Power, the *Chinese* and *Mungals* having on one side taken from him the Provinces of *Chamill* and *Turfan*, situate to the West of the Desarts of *Shamo* [now *Goby*,] towards the Frontiers of *Tibet*; and the *Russians*, on the other side, having advanced within a little way of the Lake of *Sayssan*: All which join'd to the Defection of his Cousin *Ajuka* has reduced him to the last Extremity, of which the Conjunctions of the

Times hitherto, wou'd not suffer the Court of *Russia* to take Advantage.

Kergis.

It is not twenty Years since the *Kirgis* still inhabited between the River of *Selinga* and *Yenisea*, towards the 52 Deg. of Latitude; and in regard they were continually making Incursions they extremely incommoded not only the Subjects of *Russia* in their Neighbourhood, but also the *Mungals* in Alliance with *China*. They were Subjects of *Contaisb*, and cloth'd themselves after the manner of other *Callmaks*; but because they naturally lov'd War and Disorder, they did not imitate them at all in their manner of living peaceably and innocently. Nevertheless as from time to time there went away many Families, as well on the side of the

*Trans-
planted to-
wards the
Indies.*

Russians as the *Mungals*, *Contaisb* thought fit some Years since to carry them from those Confines, and transplant them somewhere towards the Frontiers of the *Indies*, insomuch that one cannot say exactly where they are settled at present.

guts.

The *Telanguts* inhabit at present about a Lake which the *Russians* call *Osero. Teleskoy*, and the *Callmaks*, *Altan-Nor*: They are subject to *Contaisb*, and lead much the same Life with the other *Callmaks*.

Tumats.

The *Tumats*, who were a Branch of the *Virats* in the Time of *Zingis Chan*, inhabited between the *Selinga* and the River *Argun*, to the North of the Tribe of the *Cunachmars*, and extended as far as the Frontiers of the *Turkaks*.

Cataguns.

The Tribe of the *Cataguns* derives its Original from *Bocum Catagun*, eldest of the two Twin Brothers; whom the *Tatars* pretend the Widow *Alancu*, Granddaughter of *Yuldus Chan*, brought forth a long time after the Death

of

of her Husband. See what our Author relates on that Head, *p. 56, &c.*

'Tis related of the *Kanklis*, *p. 32 and 33*, that *Kanklis* between fifty and sixty thousand Men of that Tribe put themselves under the Obedience of Sultan *Mobammed Chowarazm Shab*, because his Mother *Turkan Chatun* was sprung from their Tribe; which considered, it will be no surprize to the Reader, to see a considerable Tribe of the *Turks* in the Service of Sultan *Mobammed* against the *Moguls*, who were likewise *Turks* by Extraction; especially if he reflects that the *Kanklis* dwelt upon the Frontiers ^{their} of the Dominions of Sultan *Mobammed*, and that Country they had always favour'd *Kutshluk* and his Partizans against *Zingis Chan*.

[The *Kanklis* are in all likelihood the Inhabitants of that part of *Tatary* which *Rubruquis* calls the Country of *Changle*.]

S E C T. IV.

Of the Government of the Moguls or Callmaks, and the Power of Con Taisha their Grand Chan.

THE [*Moguls or Callmaks*] give the Name *Con Tai-* of *Taisha* to their Heads of Tribes, and ^{tha cor-} that of *Con Taisha* or *Grand Seigneur* to their ^{ruptly} *Contaish*. Grand Chan; from whence by Corruption he has got the Name of *Contaish*.

'Tis of *Contaish*, as the only Sovereign Chan of the *Callmaks*, that our Author speaks, *p. 355*, and 'tis worth observing that he gives the Name of *Chan* to that Prince; which shews

Title of
Chan given
only to the
Descen-
dents of
Zingis
Chan.

he must be descended of the Posterity of *Zingis Chan*; for unless it were so, our Author wou'd have taken care not to have given him the Title of *Chan*, prepossess'd as he was, that so long as there remain'd any Descendents of the House of *Zingis Chan*, no other Prince, how powerful soever, had right to command the *Tatars* in that Quality, agreeable to what we have observ'd elsewhere with regard to *Tamerlan*.

As all *Little Bucharía* is at present in the Hands of *Contaissh* and the *Callmaks*, one might easily be induced to believe that the Chans of the *Callmaks* are sprung from the Descendents of *Chiffer Chodsa* [or *Kesar Choga*] *Chan* of the Posterity of *Zagatai Chan*; but when it is consider'd that the Princes, the Descendents of *Zagatai Chan*, who reign'd in the Country of *Cashgar* or *Little Bucharía*, had embraced the *Mohammedan* Religion, and that the *Callmaks* and their Chan, who at present possess this Country, are Idolaters of the Religion of the *Dalai Lama*, 'tis plain to see that these latter cou'd not have been in possession of *Little Bucharía*, but by some Revolution which has happen'd since.

Chans of
the Call-
maks de-
scended of
Taulai
Chan.

This has led me to believe that the Chan of the *Callmaks* are sprung from the Descendents of the Princes of the Posterity of *Taulai Chan*, the Son of *Zingis Chan*, who continued to reign over the *Moguls* after the Death of *Coplai Chan*; for as their Subjects are the true Descendants of the antient *Moguls*, and that we know for certain that the Princes who succeeded *Coplai Chan* in the Empire of the *Moguls* never embraced the *Mohammedan* Religion, 'tis probable at least that the Chans of this part of the *Moguls*, which we at present call the *Callmaks*, are the Descendants of those Princes, since we find them

them at present with the same Religion, the same Subjects, the same Clothing, the same manner of Living, and same Customs, and nearly the same Dominions which the Princes, the Successors of *Coplai Chan*, possess'd. Nevertheless 'tis very difficult, considering how little Knowledge we yet have of the History of that Continent, to come to a Decision on so intricate a Question. Yet too nice
a Point to
decide.

[It appears from what we have observ'd before about the Name of *Callmaks*, that in the Reign of *Timur Bec*, and doubtless till such time as they conquer'd the Countries Westward, they inhabited the Parts possess'd by the immediate Successors of *Zingis Chan*, and therefore we may probably conclude that *Con-taisa* is of their Posterity; and if his Subjects are not possess'd of the same Dominions which his Predecessors enjoy'd, they are by the Exchange become Masters of the true Country of the *Moguls*, which is their natural Habitation.]

Contaisa is a potent Prince, being able to bring into the Field above 100000 Men. He dwells continually under Tents, according to the fashion of his Ancestors, tho he possesses *Little Bucharía* with its Dependences, wherein there are a good many Towns [except it be when his Affairs call him into that Country, *Residence* where at such times he resides at *Yerkeen*.] His of *Con- Residence* at present is to the South-East of the *taish*. *Lake Sayssan* *, on the Banks of the River *Ila*; which he changes according to the Necessity of his Affairs. About which, and the River *Tekees*, he has kept his ordinary Residence for some Years past, that he might be better in a capacity

[* In the present State of Bucharía, p. 28. his Residence is said to be about the Lake Yamish.]

to watch the Motions of his Cousin *Ajuka Chan*, and of the *Mobammedan Tatars*, who are mortal Enemies to the *Callmaks*: For tho the *Mungals*, the *Callmaks*, and the *Mobammedan Tatars*, make properly but one and the same Nation, yet there is so great an Antipathy among them, that they are continually at War together; and as the *Callmaks* are situate just in the Middle between the two others, they must be always on their Guard about the Frontiers, if they would avoid being surpriz'd by their Enemies.

*Animosity
between
the Pagan
and Ma-
homme-
dan Ta-
tars,*

This Animosity proceeds from the side of the *Mobammedan Tatars*, thro' the pernicious Principles of their Religion, which inspires them with Hatred against those which are of a different Worship; and from their Inclination for Rapine, for not being willing to keep to the plain and poor way of living of their Ancestors, like the *Callmaks*, and being too slothful to labour, they seek without Ceremony to procure themselves the Conveniences of Life which they want, at the Expence of every Body. But on the Part of the *Mungals*, who make Profession of the same Worship with the *Callmaks*, and who lead almost the same Life with them, the Cause is different; and 'tis properly no other than a Game of the Emperor of *China*, who after having been raised from a very considerable Chan of the *Mungals* of *Nieucheu* which he was before, to one of the finest Empires in the World, feared nothing so much as his own Nation; therefore after finding the Secret of reducing gradually by all sorts of indirect Means, all the *Mungals* to have recourse to his Protection, he hath known so well how to embroil them with the *Callmaks*, their Brethren and Neighbours, that they are at present continually at war together; and, in all appearance,

pearance, this Animosity will never end, but with the entire Ruin of one or the other Nation.

Contaish, the present Grand *Chan* of the *Cal-The Camp* *maks*, always dwells in Tents according to the *of Con-* Custom of the *Moguls* his Ancestors. I have *taish a* been assur'd, that it is something very curious to *very curi-* see his Camp, and that it is distributed into several Quarters, Places and Streets, just as if it had been a Town, being no less than a good League about, and able at a Minute's Warning to send into the Field 15000 good Horse. The Quarter where the *Chan* resides is in the middle of the Camp. His Tents are made of a certain very strong Calico made in *China*, which the *Russians* call *Kitaika*; and as they are raised *Kitaika* very high, and of all sorts of very lively Colours, they exceedingly delight the View at a distance. In Winter, they cover these Tents with Felt, which makes them impenetrable by the Injuries of the Season: And for the Wives of the *Chan*, they build little Houses of Wood, which may be taken down in an Instant, and set upon Chariots when they are going to decamp.

S E C T. V.

Of the Wars between Contaiſh and the Chan of China, and of the Revolution which happen'd thereupon.

Contaiſh, beſides being poſſeſſed of the middle Part of *Grand Tatar*, which is the true Country of the *Moguls*, is Maſter of *Little Bucharia* and *Tangut*; but of late the Provinces of *Chamil* and *Turfan*, which were Dependencies of *Little Bucharia*, have been taken from him by the *Chineſe*, which happen'd in the following manner.

Very rich Gold Mine. Contaiſh having been inform'd that there was to the Eaſt of the Deſerts of *Goby*, at the Foot of the Mountains which ſeparate his Lands from thoſe of *China*, a Gold Mine ſo rich, that the Gold might be drawn out of it without much trouble, he ſent thither one of his *Murſas* with a Body of 10000 Men to take poſſeſſion of it; which having roused the Jealouſy of the *Chineſe*, and the Animofity of the *Mungals*, they came and fell upon the *Callmaks* in ſuch Numbers that they routed them, and purſued them to the Deſerts, which the *Callmaks* repaſſed by favour of certain very fertile Valleys which are hidden by the high Mountains which croſs the Deſart on that ſide from Weſt to Eaſt, and which the *Chineſe* had no Knowledge of till then.

Fertile Valleys in the Deſerts.

Chineſe Expedition againſt Contaiſh.

This Diſcovery was very pleaſing to the late *Chan* of *China*, and in order to try if any Advantage could be made of it, he ſent a powerful Army that way, with a good Train of Artillery, under the Command of the Prince his third Son, who is the preſent *Chan* of *China*; in favour

favour of whom he already design'd to dispose of the Succession to the Empire; and 'tis said, that he caus'd him to be accompany'd by a Jesuit very understanding in Fortifications and Fireworks, to assist him with his Councils in this Expedition.

That Prince having pass'd the Desarts by the same Road which the *Callmaks* follow'd in their Retreat after the Defeat before spoken of, enter'd into the Provinces of *Chamil* and *Turfan*; ^{Take the Provinces of Chamil and Turfan.} and finding that *Contaisb* advanced to meet him with a fine and numerous Cavalry, against whom he durst not venture his Army in the vast Plains of those Provinces, he bethought himself of building Forts at proper Distances, which he took care to furnish very well with Cannon and Infantry, and by favour of these Forts he advanced continually forwards in the Lands of *Contaisb*, and made himself at length intire Master of the aforesaid Provinces, the *Callmaks* not being able all the while to bring them to a Battle; which oblig'd *Contaisb*, who saw plainly that it was impossible for him to repel the *Chinese* without Infantry and Guns, the Use of which had been till then unknown to the *Callmaks*, to have recourse to the late Emperor of *Russia*; and to induce him to grant his Request, he offer'd by a solemn Embassy, which he sent in the Year 1720 to *St. Petersburg**, to become tributary to *Russia*, on Condition that that Court would send a Body of 10000 regular Troops to his Assistance, with Cannon in Proportion; and with that Aid he would oblige himself to send the *Chinese* quickly back again into their own Country. But the War which still conti-

* *Contaisb* offers to become tributary to the Czar on Condition to assist him with Men and Cannon against the *Chinese*:

nued between *Sweden* and *Russia*, and the Views which the late Emperor of *Russia* began then to have upon *Persia*, hinder'd him from accepting those Proposals, as advantageous as they were to *Russia*. And as the Times have entirely changed their Face since, 'tis probable that *Contaisb* will endeavour to get out of the Scrape with *China* the best he can, without waiting for the Succours from *Russia*.

In the mean time the *Chinese* have seized all which appertained heretofore to *Contaisb*, lying to the East of the Desarts towards the Frontiers of *China*, and have there settled Colonies of *Mungals*; but they have not meddled with the Frontiers of the *Dalai Lama*. Nevertheless, if they can keep Possession of the Provinces of *Chamill* and *Turfan*, and come to extend themselves along the Mountains which stretch on that side as far as the Frontiers of the Dominions of the *Great Mogul*, as they seem inclined to do, the Country of *Tangut* must necessarily fall of course into their Hands.

Note.

[We have a different Account given us of the Occasion and Consequences of this War in the present State of *Bucharia*, already mentioned; it makes the fourth and last Chapter of that Treatise, and bears the Title of the late Revolution which happen'd in *Little Bucharia*. I must own I look upon the Relation to be spurious; however, that every one may judge himself, I have inserted an Abstract of it. And as the Narrative concerns that Prince more properly as *Chan* of the *Callmaks*, than as Sovereign of a conquer'd Country, I thought this the properest Place to introduce it.]

Concern-

Concerning the late Revolution which happen'd amongst the Mogulls or Callmaks, taken from the present State of Bucharìa.

Bosto Chan, or *Bosugio Chan*, Prince of the *Callmaks*, who ordinarily incamps on the sides of the Lake *Yamish*, and in the neighbouring Desarts, bred up at his Court three Nephews, his Brother's Sons. Having taken an Aversion to the eldest, and finding no Cause to put him to death, he had recourse to a Man of great Strength, who under pretext of Playing and Wrestling with the young Prince, handled him so roughly, that a few days after he died of it.

Zigan Araptan, youngest Brother of the deceased, alarm'd at such a Proceeding, which *Bosto Chan* would pass off as an Accident, fled with his Friends and Domesticks, judging it would be his Turn next if he staid. Nor could all the Persuasions of his other Brother *Danchinombu*, whom the *Chan* sent after him for that purpose, prevail with him to return. Tho his eldest Brother might have been of a haughty and turbulent Spirit as the other represented him; yet he was resolv'd not to trust an Uncle who was capable of doing so unnatural an Action.

Some time after, *Bosto Chan* falling out with *Bosto Zain*, or *Zuzi Chan*, Prince of the *Mungals*, *Amu-^{Zigan Araptan} Chan* and *lon Bogdo Chan*, Emperor of *China*, to prevent a War between them, propos'd to them by his Ambassador *Averna Alcanaibu*, to appoint a Congress at a Place on the Frontiers, and end their Differences amicably by the Mediation of the *Dalai Lama* *. Accordingly their Ambassadors and the *Deva*, in behalf of the *Dalai Lama*, met; but it all came to nothing by the

* Here follows a short Account of the *Delai Lama*, which I have taken notice of, p. 486 and 491.

Ambassadors disputing who should have the Precedence. *Bosto Chan's* maintain'd that it was due to his Master, 1st. As being descended in a right Line from *Zingis Chan*; 2^{dly}. Because the Power of the *Callmaks* exceeded that of the *Mungals*, as much, says he, as the Hairs of the Head exceed those of the Eyebrows. This Comparison nettled the Ambassador of *Zain Chan*, who reply'd fiercely, that there wanted only a good Razor to make them equal, and broke up the Congress. 'Tis not the first time that Conferences which might have saved much Blood and Treasure, have been broke off by as frivolous Disputes.

Chan of
China fa-
vours *Zain*
Chan.

The Emperor of *China*, upon this Rupture, was in doubt for a time what Course to take: On the one hand, he dreaded the intrepid and enterprizing Spirit of *Bosto Chan*, whom he wanted to have humbled; and on the other he fear'd, if the *Mungals*, who were less powerful, were left to themselves, he would get the better of them, and so the Remedy would be worse than the Disease; but at the best, he thought it dangerous to see the War kindled so near his Frontiers. Wherefore he perswaded *Zain Chan*, as the best Policy, to be before-hand with *Bosto Chan*, and carry the War as far as he could into his Dominions, backing his Insinuations with many magnificent Presents, and Promises to assist him under-hand in case of need.

Zain
Chan de-
feats *Bosto*
Chan's
Van
Guard.

Zain Chan following this Advice, enter'd the Country of the *Callmaks* with his Troops; and in the first Encounter his Vanguard entirely defeated that of *Bosto Chan*, whose Brother *Dorzizap* lost his Life. *Bosto Chan* was taking Tea when the Express brought him News of the Loss, and that the Enemy was not far off. He was at first concern'd at it, and making haste to give some

some Order, the Cup slipt from between his Fingers and scalded his Hand. *See, says he, laughing, what one gets by too much Vivacity; if I had been less forward I should not have scalded myself.*

The Rigour of the Season and Depth of the Snows hindering him to act as he would, he drew his Army together and kept upon his Guard, not doubting but the *Mungals*, grown venturesom after their Victory, and not knowing the Country as well as he, would soon give him an Advantage; and the better to lead them into the Snare, he counterfeited Fear, mounted his Horse in haste, and gave out that he was gone quite off and should not be heard of for some Years to come.

This Report reaching the Camp of the *Mungals*, *Zain Chan* doubled his March and detach'd two flying Parties, one of 8000 and the other of 3000 Men, by different Roads to overtake the pretended Fugitive. This was what *Bosto Chan* aim'd at, who turning suddenly upon those Detachments, surrounded and cut them in pieces. Then, without delay, he march'd against the main Army of the *Mungals*, who were so astonish'd, that they fled without striking a Stroke, and *Bosto Chan* pursuing them, made a horrible Slaughter. The Number of the Slain may be judged by the nine Camels Loads of Ears and Locks of Hair which he sent to the Place of his Residence, as Tokens of his Victory. After that he put himself at the Head of 30000 Men, and follow'd those who had escap'd the Slaughter, driving them before him as far as the Wall of *China*, within which at length *Zain Chan* retir'd.

The Emperor of *China* being inform'd of this ill Success, endeavour'd by Persuasions and Gifts to

Is beaten with great Slaughter.
Retires within the Chinese Wall.
Demanded by Bosto to Chan.

to prevail on *Bosto Chan* to withdraw; but that Conqueror instead of hearkening to an Accommodation, sent the Emperor word, that if he did not deliver up *Zain Chan*, and the rest who had taken Shelter in his Dominions, he would declare War against him.

Bosto Chan attacked by the Chan of China.

Amulon Bogdo Chan taking this as a Challenge, caused several Bodies to march one after the other, which were defeated by *Bosto Chan* as fast as they arriv'd. The Troops of that Prince were so brave, or those of the Emperor so bad, that one time 1000 *Callmaks* beat 20000 *Chinese*, and another time 10000 overthrew 80000. At length the Emperor, to put an end at once to the Progress of his Enemy, resolv'd to oppose him with all his Forces and oppress him by Numbers. For that purpose he assembled an Army of 300000 Men, and a Train of Artillery of 300 Pieces of Cannon.

His Army quite destroyed.

This great Army, which was ten times stronger than that of the *Callmaks*, surrounded their Camp on every side; and tho the Emperor was almost sure of Victory, yet always preferring gentle Methods to violent, he sent him Conditions as honourable and advantageous as if he had been in the other's Circumstances. But *Bosto Chan* puffed up with his former Success, rejected the Proposals with disdain; whereupon ensued a bloody Battle, which *Bosto Chan* lost, and he had much ado to save himself by flight to the neighbouring Mountains.

He was not so much afflicted for this Misfortune which he had drawn upon himself, as the Loss of his Wife *Guny*, or *Any*, who was slain in the Rout. The Emperor having found her Body among the Dead, caused the Head to be cut off, and carry'd it along with him to adorn his Triumph.

Provisions and Forage beginning to fail in the Mountains where *Bosto Chan* had retired, most of his few Followers, and of his Horses, died for hunger; so that it was happy for him that he was able to return almost alone into his Dominions, where he spent two Years in great Affliction, exposed to the Reproaches and Complaints of his Subjects, who all resented his Defeat. Perceiving he had nothing for it but to negotiate the Affair, he resolv'd to send his Son *Septembaldius*, to the *Dalai Lama* at *Berentola*, in all likelihood to desire his Mediation which he slighted before; but *Abay Dola Beck* [perhaps *Abdalla Begb*] Governor of the Town of *Camull*, tho dependant on *Bosto Chan*, caused *Septembaldius* and his small Retinue to be seized passing thro' his Government, and sent them to *Peking*, submitting himself and his Government to *Amulon Bogdo Chan*, who cut off the Prisoners Heads, and confirm'd the Governor in his Post.

The News of this Disaster threw *Bosto Chan* into Despair; he assembled all his Subjects, exhorted them to live in Peace and Unity, and then giving them Liberty to retire every one where he pleased, took Poison and died. This was the End of *Bosto Chan*, a Prince of a great Genius and much Valour; who, by a Series of Successes, had made himself terrible to all his Enemies, and acquir'd a great deal of Glory.

As soon as *Zigan Araptan*, who kept hid all this while, heard of his Uncle's Death, he presented himself to the *Callmaks*, and demanded the Succession, which they could not refuse him as being next Heir. The *Buchars*, whom *Bosto Chan* had conquer'd some time before, follow'd their Example; and the other Provinces who refused to come in of themselves, were obliged to it by Arms.

Zigan Araptan being thus acknowledg'd throughout the Dominions of *Basto Chan*, the *Buckars* conducted him one Day to a little Wood very agreeable for its Situation, consisting not of above an hundred Trees, very bushy, and of a particular Kind, where for some Days he feasted them very nobly; after which they solemnly invested the new Prince with the Title of *Contaisb*, which signifies a Grand Monarch; and forbid, under pain of Death, to call him by his former Name.

The new *Contaisb* well deserves that Distinction, being a Prince endowed with great Talents: He is remarkable for his Genius, Gentleness, Courage and Piety: He is actually in war with the Emperor of *China*, for whom he cuts out a good deal of Work.

They relate several Particulars of his Life, of which the two following have come to my Knowledge. It happen'd one Day while *Contaisb* was hunting, that one of his Domesticks not taking right Aim, shot out one of his Eyes: The rest, enrag'd to see their Master blinded, fell upon the unlucky Archer, and would have kill'd him, but *Contaisb* prevented them. "Let him go in peace, says he, to his People; one must not judge of a Crime but by the Intention of him who commits it; he has wounded me without Design, and his Death will not restore me my Eye, which an Accident has depriv'd me of." And not content with saving his Life, he gave him his Liberty, in order to make him amends, he said, for the Danger which he had been in.

Another of his Subjects had the Misfortune three times running to lose all his Substance: *Contaisb*, who knew the Merit of that honest Man, set him up again every time in a flourishing
Condi-

Condition ; but Fortune continuing to persecute him, and having plunged him once more into Poverty, he implored anew the Munificence of *Contaisb* ; whereupon that Prince made Answer in these Terms: Remember, my Son, that I have assisted you three times ; and I would do it now also, if I did not judge by the Obstinacy of your bad Fortune that Heaven seems to have destin'd you to Poverty: I dare therefore no longer aid a Man whom God himself so visibly abandons.

[A Story of *Ugadai Chan* in the Genealogical History, seems to have given the Hint to this ; and I must own I look upon all this Relation to be fictitious ; some of the Names are plainly so, and it looks the more suspicious, as the Facts are set down without the Dates.]

S E C T. VI.

Of the Tombs, Pyramids, deserted Towns, and curious Writings, found lately in the Country of the Callmaks.

NOtwithstanding we are sure that the People who inhabit this Continent at present have always led an unfixt and wandering Life ; yet there are two things which puzzle the Curious a little.

The first is, that in many Places of *Grand Tombs of Tataria* towards the Frontiers of *Siberia*, there are to be seen little Hills, under which are found *the Tatars under little Hills.* Skeletons of Men, accompany'd with the Skeletons of Horses, and many sorts of small Vessels and Jewels of Gold and Silver: There are also found there Skeletons of Women with

*Vessels of
Gold and
Silver bur-
ry'd in
those
Graves.*

Gold Rings on their Fingers, which does not seem to agree in any wise with the present Inhabitants of *Grand Tatar*. And that which I relate here is so true, that since the *Swedish* Prisoners have been in *Siberia*, they have gone in great Troops to search these Tombs. The *Russians* on their part have done the same: and as the *Callmacks* were not willing that they should make a Custom of coming and spoiling those Tombs which are a good way within their Lands, they slew at several times a good Number of those Adventurers; insomuch that it is severely forbidden throughout all *Siberia* to go search those Tombs.

*Some hun-
dred Nee-
dles erect-
ed in the
Step or De-
sart.*

The second is, that in the Year 1721, a certain Physician sent by the late Emperor of *Russia*, to discover the various Plants and Roots produced in *Siberia*, being arriv'd in company with some Officers of the *Swedish* Prisoners towards the River *Tzulim*, to the West of the Town of *Krasnoyar*, they found erected about the middle of the great Step which lies on that side, a kind of Needle or Spire cut out of one white Stone about 16 Foot high, and some hundreds of other small ones about 4 or 5 Foot high, set

*Inscription
on the
great Nee-
dle.*

round about the first. There is an Inscription on one of the sides of the great Needle, and several Characters on the little ones, which Time has already defaced in many Places: And to judge of what remains of the Inscription (which was copy'd from the great Needle by a Device which was communicated to me afterwards) it must be observ'd that the Characters have no manner of Connection with the Characters of the Languages which are at present used in the North of *Asia*; and these sorts of Works more-over agree so little with the Genius of the *Tatars*, that it is almost impossible to believe that either they

*No Re-
semblance
with any
of the pre-
sent Tatar
Charac-
ters.*

they or their Ancestors were ever capable of conceiving such a Design; especially if it be consider'd, that neither in the Neighbourhood of the Place where these Monuments are found, nor for an hundred Leagues round about, are there any Quarries from whence those Stones could have been dug, and they could have been brought there no other way than by the River *Yenisea*. Nevertheless the Fact is certain, and I know not truly what to say of it, farther than that Time and the Discoveries which may be made by degrees, as soon as we shall procure more exact Informations of that vast Continent, may perhaps give Light into a Matter which at present there is no accounting for.

But with regard to the first Difficulty, touch-
 ing the Jewels of Gold which are found in the Tombs, it seems very probable to me that they
 are the Graves of the *Moguls*, who accompany'd
Zingis Chan in the great Irruption which he made
 into the southern Provinces of *Asia*, and of their
 Descendants in the first Generations. For as those
 People carry'd off almost all the Riches of *Per-*
sia, the Country of *Chowarazm*, of *Great Bucha-*
ria, of the Kingdom of *Cashgar*, of all *Tangut*,
 of one part of the *Indies*, and of all the North
 of *China*, 'tis not difficult to imagine that they
 had much Gold and Silver; and inasmuch as
 the greatest Part of the *Pagan Tatars* have at
 present the Custom, when any of their own
 People dies, to bury with him his best Horse
 and Moveables for his Use in the other World,
 they did not fail to bury Vessels of Gold and
 Silver with their Dead so long as they had any
 left. So that all the Difference between the a-
 foresaid Graves, and those of the present *Pagan*
Tatars, consists in this; that now there remains
 no more of those Riches among them: what

Conjecture about the first Difficulty.

Tatars bury the best of their Effects with their Dead.

Bury now wooden Porringers for want of golden ones, they inter with their Dead usually consists of some wooden Porringers, and such like Utensils, which tho in themselves of little value, yet on account of the Use they are of in their little Houses, are of no small Consideration. Add to this, that considering the extraordinary Veneration which all the Pagan *Tatars* generally have for those Graves, as the Graves of their Ancestors; the Opposition which the *Callmaks* gave to those who went to search them, may be taken as a certain Sign, that they look'd upon them as the Tombs of their Ancestors, since no other Consideration could have moved so peaceable a People as the *Callmaks* naturally are, to take such a Course on the like Occasion.

No Signs of Riches among the present Tatars accounted for.

[The easier to conceive how it happens, that there are scarce any Signs at present of the *Tatars* ever having had any Riches among them; it is to be observ'd first, that the Grant of *Persia* to *Halacu*, and then the Revolt of the *Indies* and *China* upon the intestine Divisions which reign'd among the *Tatars* in the second Century after *Zingis Chan*, stop'd all the Passages by which Wealth used to flow out of the southern Countries into *Tatary*; so that the *Tatars* continuing to bury the choicest of their rich Moveables, and no Supply coming in as at first, no wonder if in the Space of about 500 Years, there should be left no Appearance of Wealth among them above Ground

Needles or Pyramids possibly Graves.

As to the Needles or Pyramids, it is not so easy to guess by whom or upon what Occasion they were erected. But as the *Sieur Paul Lucas* in his second Voyage * to the *Levant*, has given an account of a surprizing Number of Pyramids, no less than 20000, within two days Journey

* Dans la Grece, & l'Asie Mineure, Tom. I. p. 126.

of *Cæsarea*, in *Asia Minor*; 'tis very probable ^{Above} they were both the Work of the same People: ²⁰⁰⁰⁰ And who so likely to erect them as the *Tatars*, ^{Pyramids} either as Trophies of their Victories, or Marks ^{near Cæsarea in Asia} of the Extent of their Conquests, or rather as ^{Minor.} Monuments erected over the Graves of their dead slain in Battle: and what the rather inclines me to this Imagination is, that the *Sieur Lucas* takes notice, that according to the Tradition of the County, in the upper Part of each Pyramid (for they are all hollow, with Rooms, Doors, Stairs and Windows in them) there is bury'd a Corps. 'Tis true, we cannot be positive that the Architecture of both these sorts of Pyramids is exactly the same; both Authors have been defective in their Accounts, for the Author of the Remarks does not observe whether the *Siberian* Pyramids are round or square, solid or hollow; nor does *Lucas* tell us the Dimensions of those he saw in *Natolia*. Had the Alarm of Robbers given him time to have examin'd the Inscription, he after much searching found on one of them, we might have had some better Account of them.]

It will be observ'd in our Account of *Tur-Town kestan*, p. 568, that the Country betwixt the *Rivers Taick and Sirr* is inhabited partly by the ^{quite deserted.} *Callmaks*, and partly by the *Casatshia Orda*. In that Part of the Country which the *Callmaks* possess, and towards the Confines of the *Casatshia Orda*, the *Russians*, about twelve Years ago, discover'd a Town quite desert in the very midst of vast sandy Grounds which are on that side, ^{Situation.} eleven days Journey to the S.W. of *Yamishba*, and eight to the West of *Simpelat*. This Town, by what I have learned from an Officer who was at it, is about half a League in compass, with Walls five Foot thick and sixteen high; the

Walls and Houses of Brick. Foundation of which is built with Freestone, and the rest of Brick, being flank'd with Towers in several Places: The Houses of the Town are all built with Sun-burnt Bricks, and Side-posts of Wood, much after the common Fashion in *Polland*: But there are to be seen great Brick Buildings, with each a Tower belonging to it, which in all likelihood must have been set apart for divine Service. All these Buildings were in pretty good Condition when this Town was first discover'd; nor was there the least Appearance of any violent Destruction.

Writings found in most of the Houses of two sorts. The most remarkable of the private Houses had several Chambers, and in most of these Houses were found a great Quantity of Writings in Rolls in unknown Characters, several Leaves of which were sent by the late Emperor of *Russia* to all the learned Men of *Europe*, famous for their Knowledge in the Oriental Languages, to try if any of them could explain them. I have seen two sorts of those Writings, the first of which was written with the beautiful *China* Ink, upon Silk Paper, white and pretty thick, and the Leaves might be about two Foot long, and nine Inches broad; the Leaves were written on both sides, and the Lines ran from the Right to Left a-cross the same. Each Page was border'd round with two black Lines in form of a square, which left a two Inch Margin round the Leaf where there was no Writing. The Character of this first sort had some Resemblance of the *Turkish*. The second sort was written upon fine blue Silk Paper, with Characters of Gold and Silver: and some of them were written entirely in Gold Characters, some wholly in Silver Characters; and others yet which had round them sometimes a Line in Characters of Gold, and sometimes a Line in Characters of

of Silver. The Leaves were about 20 Inches long, and 10 in height, and the Lines were written length-ways of the Paper, running from the Right to the Left. They were edged about

*Second
sort writ-
ten from
Right to
Left.*

with two Lines of Gold or Silver Square-wise, which left a Margin round the Leaf like as in the first sort: it was also written on both sides.

But 'tis to be observ'd that that which was on one side the top of the Leaf, was the bottom in the other; so that in turning it, it was necessary to turn the lower end up, and not from one Hand to the other, as we commonly do in turning over a Leaf. The Character of this last

*Written
like our
Bills in
Chancery.*

sort was very beautiful, and somewhat like the *Hebrew*. They had laid Varnish on the Writing on both sides to preserve it; which Varnish did not pass beyond the Square which inclosed the Writing. For the rest, these two sorts of Characters have no Resemblance, and it was easy to see they served to express two very different Languages. In short we learn since, that the Writings of the first sort are in the *Mogul* Language; but those of the latter in the Language of *Tangut*, and that they treat of Matters of Devotion; which shews us that the People who inhabited that Town were *Callmaks*, and of the Religion of the *Dalai Lama*: But when, and on what occasion they abandon'd that Town, we are at present ignorant. Nevertheless 'tis probable it must have happen'd upon some occasion of War, seeing otherwise they would not have left those sacred Writings so carelessly.

They have discover'd since then two other Towns thereabouts, both deserted like the former; and 'tis not doubted at present but they were abandon'd within these forty or fifty Years, on account of the bloody Wars which they have

*The first
sort are in
the Mogul
Language.
The other
in that of
Tangut.*

also had since that time with the *Mungals*.

also had since that time with the *Mungals*.

also had since that time with the *Mungals*.

*Two other
Towns
near the
former
quite a-
bandoned.*

C H A P. IX.

A DESCRIPTION of the Country of TURKESTAN, subject to the TATARS.

S E C T. I.

Name, Bounds, antient Power, Government, Division, Towns.

Name.

Turkestan signifies the Country of the Turks, and is otherwise called by the Arabs and Persians, *Turán*, so named according to the latter from *Tur* the Son of *Feridun* VII. King of *Persia* of the first Race, called that of *Pishdad*; but the Turks and Tatars, especially the *Mohammedan*, affirm it takes its Name from *Turk*, the eldest Son of *Japhet*, whom they make to be the Founder of the *Turkish* Nation, and common Father of all the Inhabitants of *Grand Tatar*y, as has been observ'd in the first Chapter.]

Bounds of Turkestan.

Turkestan is bounded on the North by the River *Yemba* and the Mountains of *Eagles*, which are no better than small Hills in that Part; on the East by the Dominions of *Contaisb*, *Grand Chan* of the *Callmaks*; on the South by the Country of *Gbowarazm* and *Grand Buchar*ia; and on the West by the *Caspian* Sea. It may be about 70 German Leagues in its greatest length, and near as much in breadth; but its Bounds have been by far more extended in times past, before *Zingis Chan* made himself Master of all *Grand Tatar*y.

Turke-

[*Turkestan* is the original Country of the *Turks* and *Turkmanns*; it was for many Ages a very flourishing Empire, and extended its Dominion far on all sides, whence it is that in the Oriental Histories we find *Ma wara'lnahr*, *Cashgar*, and other Parts of *Tatary* called *Turkestan*, as happening at sundry times by Conquest to become Parts of that Empire. Before the Reign of *Zingis Chan*, the *Turks* not only subdued all the neighbouring Countries round them, but after infesting *Persia* by Invasions for many Centuries together, at length conquer'd it and founded a mighty Monarchy there under *Togrulbec* about *Heg.* 429. *A. D.* 1037. which continued for 161 Years till it was destroy'd by the *Chowarazmians*.

Turkestan in the Time of *Zingis Chan* shared the common Fate with the rest of *Tatary*, and fell under the Dominion of that Conqueror. After his Death it fell to the Share of *Zagatai*: tho we find all lying to the North of *Sirr*, which is the greatest Part of it (if *Turkestan* was in the same Condition then that 'tis now) given by *Batu Chan* of *Caspia* to *Sheybani Chan*, whose Descendants possessed it, till *Shabacht Sultan* led out the *Uzbeks* to conquer *Chowarazm* and *Great Bucharina*: What Changes have happen'd in *Turkestan* since then we know not, only that at present 'tis divided between two *Chans*, as shall be observ'd presently.

Tho the *Turks* were beyond dispute a very powerful Nation, and perhaps bore the greatest Sway in the North of *Asia* before the Reign of *Zingis Chan*; yet there seems to be no Grounds for believing (what some assert) either that all *Grand Tatary* was subject to them, or that the Inhabitants thereof were known till then by no other Name than that of *Turks*; for the contrary

Tatars
known to
the Persi-
ans long
before
Zingis
Chan.

trary in both Respects appears from History, and the Account if it be genuine which we have in *Mircond* (as deliver'd by *Teixeira*) of the frequent Motions of the *Tatars* to attack the *Persians* before the Time of *Mohammed*, destroys both Opinions at once, as representing that Nation under powerful Kings, who seem by Turns to bear the Dominion from the *Turks*. And if any Credit is to be given to our *Tatar* Historian, for many Ages together there was neither any Name nor any Power to be heard of in the North of *Asia*, but that of the *Moguls* and *Tatars* which interchangeably prevail'd. Indeed many of the *Arabian* and *Persian* Historians made the Inhabitants of that vast Continent all *Turks*, as they have since made them all *Tatars*; because they were the most powerful, or the only People which were well known to them. However it does not appear that the *Turks* were ever Masters of more than one half of *Grand Tatar*y; for in the Time of *Cavar Chan* of *Turkestan*, mentioned often in the foregoing History, who extended his Dominion over *Little Buchar*ia, or *Cashgar*, we find several Nations in the East, as those of the *Mogulls*, *Naimans*, *Karaïts*, &c. who had their particular *Chans*, among which that of the *Karaïts* was the most powerful; so that while the *Turks* were in possession of the West Part of *Grand Tatar*y, the Eastern Part, which was the larger half, was divided between several Princes who ruled over their particular Tribes till *Zingis Chan* reduced them all under his Obedience; with whose united Power he put an end to the Empire of the *Turks* then divided into Factions, and subdued all *Grand Tatar*y from
one

one end to the other, with great Part of *China* and *Persia*.

Since then the Name and Empire of the *Turks* have ceased in the North of *Asia*, and given Place to that of the *Tatars*, who being in Possession of the same Countries, have succeeded also to the Honour of having that great Continent, called after their Name by their Neighbours in the West, as before it had been by their Neighbours in the East; for at the same time that it went by the Name of *Turkestan* and *Turan* among the *Persians* and other neighbouring People on this side; it was known to the *Chinese* at the other end only by the Name of the Country of the *Tata* or *Tatars*, who were for many Ages their Borderers, and the People beyond the Wall which were only or best known to them: for which reason they comprehended all the rest in general under their Name. So that the Name of *Tatars* has extended farther than that of the *Turks* ever did: All that great Continent to the North of *Persia*, the *Indies* and *China*, having been at one time or other called *Tatary*; first the Eastern Part (where the *Tatars* originally inhabited) by the *Chinese*; and now (since their Transplantation) the Western Part by the *Persians*: but was never that I can find called *Turkestan* by the bordering Nations on all sides; nor yet was it called *Tatary* by all of them at the same time; for as the Name of *Turkestan* prevailed in the West, it went by that of *Tatary* in the East; so now that it is known by the Name of *Tatary* in the West, it goes by that of the Country of the *Mungals*, *Nieucheu*, and the like among the *Chinese*.

Once more let it be observ'd, that the Names of *Turkestan* or *Turan*, and *Tatary*, are Names of

Turkestan
and Tatar-
ry of limit-
ed Signifi-
cations a-
mong the
Natives.

a limited Signification with the Natives, denoting only some particular Parts of the North of *Asia*, and are extended to the whole only by some, not all, of their Neighbours, from whom they have passed to us. And on this occasion it is worth our Observation, that *Abulgazi Chan*, a Tatar himself, tho' writing professedly the History of his Nation, never once calls the Country they inhabit *Tatary*, but gives to every Part of that vast Region its own Name; as *Chowarazin*, *Ma wara' lnabr* or Great *Bucharia*, *Cashgar*, *Tangut*, &c.

All the
People of
Tatary
not de-
rived
from the
Turks.

Thus I think I have made it appear against the general Opinion that the People inhabiting that Country, called by us *Grand Tatary*, were not universally called *Turks* before the Time of *Zingis Chan*. And perhaps it is as inconsistent, according to another receiv'd Notion, to make them all descend from the *Turks*; for the People of the East, as the *Mungals* and even the *Callmaks*, are as likely for any thing which can be shewn to the contrary, to derive their Original from the *Chinese*, to whom they bear a much greater exterior Resemblance than to the *Turks*. Their different way of Living makes nothing against this Opinion, since all Nations originally have consisted of People who lived partly in the open Plains, and partly in Cities, and who upon account of that different way of Living, were at enmity with each other, as is observable at present among the *Arabs*. I know it will naturally be objected, that the Descent of the other People of *Tatary*, and even of the *Tatars* themselves, from the *Turks*, is acknowledg'd by *Abulgazi Chan* in the first and second Parts of his History; but it is to be consider'd that *Abulgazi Chan* has

has taken all he has written concerning the Original of his Nation from the *Persian* Historians, who have taken care to give the Preference in every thing to the *Turks*, as a Nation which had always made a considerable Figure in *Asia*, and been the Masters of their Country more than once. Had the Collecting and Management of their History been left to the *Tatars* or *Moguls* themselves, as they seem to have had Histories of their own, probably we should have had a different Account of their Original, and perhaps they would have made the *Turks* their Descendants; but we find * all those Memoirs which *Fulad* or *Pulad*, who was sent into the Country of the *Moguls* for that Purpose by *Gazan Chan*, had pickt up, were put into the Hands of his *Wazir*, (by corruption *Vizir*) *Choga Rashid*, called otherwise *Fadl allah*, who being a *Persian*, in all Probability follow'd the Historians of his own Country, especially in what related to the Original of those Nations, which possibly the *Mogul* Memoirs did not treat of. Had we that Part of *Fadl allah's* History, which *Mr. de la Croix* has translated into *French*, we should be better able to judge of this Matter.

There is another Point which it would be worth while to inquire into, and that is, whether the *Turks* and *Turkmanns* be the same, or different People, I have already given my Opinion for the first, but must refer the Consideration of it to my farther Account of *Tatary*, often mention'd.]

D I V I S I O N.

[*Turkestan* is divided into two Parts, of which *Division* the Western is possessed by the *Cara-kalpakks*, a Nation of *Tatars* whose *Chan* resides at the Town

of *Turkestan*; the Eastern Part is in the Hands of the *Tatars* of *Casatshia Orda*, whose *Chan* has his Residence at *Tashkant*.

Govern-
ment.

The two *Tatar Chans*, between whom *Turkestan* is at present divided, are both *Mohammedans*, as well as their Subjects, and the first is commonly call'd the *Chan* of the *Cara-Kalpaks*, because those *Tatars*, who make a particular *Orda*, and who usually encamp betwixt the River *Sirr* and the *Caspian* Sea, acknowledge him for their *Chan*, and that is as much as he gets from them. For as to Obedience, he does not expect much of it, seeing that, as they are very strong in numbers, so as to be able to make head against the *Chan*, and that their particular *Murshas* have great Power over them, they have long since accusom'd them not to obey the Orders of the *Chan*, how much soever they may be inclined to it. [According to our Author, p. 203, the *Uzbeks* affirm at present that the *Chans* of *Turkestan* are descended from *Ganish Sultan* fourth Son of *Ganibek Chan*.]

T O W N S.

Turkestan
Capital of
Turke-
stan.

The Town of *Turkestan* is situate in $45^{\circ} 30'$ Lat. and 89° of Longit. on the right side of a small River which comes from the N.E. and falls into the *Sirr*, at a small distance from this Town. 'Tis the Residence of a *Chan* of the *Tatars*, and tho it is built of Brick, yet it is a very sorry Place, and is remarkable for nothing but its agreeable Situation. In this Condition it still continues the Capital of the Country of *Turkestan*.]

[This

[This Town, as well as the whole Country, is often called *Turon* or *Turân* in the *Persian* Authors, who ascribe the Building of it, as well as the Founding of the whole *Turkish* Nation to *Tur*, one of the Sons of *Feridun* VII. King of the first *Persian* Dynasty, call'd *Pisbadad*, as has been already observ'd, p. 562.]

The Town of *Tashkant* is situate on the Right Tashkant side of the River *Sirr* in 45° of Latit. and $92^{\circ} 40'$ Longit. 'Tis a very antient Town, and has been often destroy'd and rebuilt on account of the frequent Wars among the neighbouring *Tatar* Princes. Tho it is not very considerable at present, yet it is the Winter Residence of the *Chan* of the *Casatshia Orda*, who possesses one Part of *Turkestan*; for in Summer he goes and encamps on one side or other of the River *Sirr*, according to the Custom of all the *Tatar* Princes.

The Town of *Shahirochoya* is situate in 44° *Shahirochoya* $50'$ of Latit. on the Right side of the River *Sirr* 16 Leagues to the East of *Tashkant*; but 'tis at present a miserable poultry Place of about 200 wretched Cabbins, inhabited by the *Mohammedan* *Tatars*, and belonging to the *Chan* of the *Casatshia Orda*, who resides at *Tashkant*.

[This Town in all probability is the *Shabru-chiah*, built by *Shah Ruch*, who succeeded his Father *Timur-bec* in the Empire of *Zagatai*, *Chorasán* and the *Indies*, and is otherwise called *Fenakant*; but I am of Opinion the Author of the Remarks has given it too northerly a Situation.]

R I V E R S.

The River *Sirr*, or *Sirth*, springs from the Mountains which separate the Dominions of
VOL. II. N *Contaisb*, *River Sirr*.

Contaisb, Grand Chan of the *Callmaks* from *Bucharia*, in $44^{\circ} 40'$ Latit. and 97° of Longit. to the North of the City of *Samarkant*. Its Course is nearly from East to West; its Sides are very agreeable, and abounding with Pastures. After a Course of about an hundred *German* Leagues, it empties it self into the Lake of *Arall*, which lies upon the Borders of the Countries of *Chowarazm* and *Turkestan*, three days Journey from the *Caspian* Sea.

Gold Sand a Cheat. 'Tis pretended that the Sand of this River is mixt with Gold, and a Sample of it has been brought into *Russia*, which appear'd to be very rich in an Essay which the late Emperor caused to be made of it: But the Event has shewn that this pretended Gold Sand had never seen the Banks of the River *Sirr*, and that it was no other than a certain kind of Gold Dust which they found in Spring time in the Channels of those high Mountains which separate the Dominions of the *Great Mogul* from the *Bucharias*, and which the *Buchars* carry sometimes into *Siberia* to truck for Skins.

Yemin River. The River *Yemin*, called *Yemba* by the *Russians*, rises in that part of *Mount Caucasus*, called by the *Tatars* *Uluk Tag*, towards the 50th Deg. of Latit. and 93 of Longit. the Course of this River is near W.S.W. and after running about 100 *German* Leagues, it empties it self into the *Caspian* Sea at the N.E. Corner of it, in $47^{\circ} 50'$ Latit.

Fishy. This River abounds exceedingly with all sorts of excellent Fish; it is excessive rapid, but shallow: Its Stream is very delightful, and its Banks extraordinary fertil; but they are very little cultivated at present, because the *Callmak Tatars* who possess the eastern side of that River have not the Use of Agriculture, and the *Tatars* of

of the *Casatobia Orda*, who are Masters of the western side towards its Entrance into the *Caspian* Sea; cultivate only just as much as is absolutely necessary for their Subsistence.

There is neither Town nor Village upon the *Yemba*; for having only five Foot Water at the Entrance, the *Russians* don't think it worth their while to go and settle there; and the *Tatars* of *Casatobia Orda*, who are already fixt there, live under Tents and Huts as well as the *Callmaks*. *No Town or Village on it.*

S E C T. II.

The Inhabitants of Turkestan.

[SINCE *Zingis Chan's* Conquest, we hear no more of *Turks* in *Turkestan*: They were then either driven out and dispersed, or if any did remain, they changed their own Name for that of the Conquerors; only towards the *Caspian* Sea we find some *Turkmans* about the beginning of the last Age, who 'tis probable have since that time retir'd to join those of *Chowarazm*. *Turkestan* hath undergone several Revolutions with regard to its Inhabitants, since the *Turks* became extinct: At present 'tis possessed by two *Tatar Hords*, called the *Casatobia Orda* and *Kara Callpaks*.]

The Casatobia Orda.

The *Casatobia Orda* is a Branch of the *Mobam-Casatobia Orda*. *Median Tatars*, which inhabits the Eastern Part of the Country of *Turkestan*, between the River *Yemba* and the *Sirth*.

Like the Callmaks. These *Tatars* resemble the *Callmaks* much, being of a middle size but exceeding well-set, their Faces broad and flat; their Complexion very swarthy, Eyes of the Pink Form, black, sparkling and cut like those of the *Callmaks*; but they have the Nose very well-shap'd, the Beard thick, and the Ears form'd as usual. They cut their Hair, which is exceeding black and strong, within four Inches of the Head, and wear round Bonnets a Span high, of thick Cloth or black Felt, with a Fur Border.

Habits. Their Clothing consists in a Callico Shirt, a Pair of Sheep-skin Breeches, and a Quilted Vest of that Callico, which as I have elsewhere observ'd, is called *Kitaika* by the *Russians*; but in Winter they put over this Vest a Sheep's-skin Gown, which serves them instead of a Quilt: Their Boots are very clouterly, and made of Horse-skin, as well as every one can make them himself.

Arms. Their Arms are the Sabre, the Bow, and the Lance; for Fire-Arms are very little used by them yet.

Women. Most of the Women of the *Tatars* of the *Casatsbia Orda* are large and well made; and tho their Faces be broad and flat, yet they are not disagreeable. They dress much like the *Callmak* Women, excepting that they wear high pointed Bonnets, which they fold on the right side, and a sort of big Slippers.

Seat. These *Tatars* possess very fine Quarters along the River *Yemba*, and towards the Mountains which separate the Country of *Turkestan* from the Provinces of the *Callmaks*; but they reap no great Advantage from them, all their Thoughts being bent on Rapine, which they make their only Business, and that is the Reason they only cultivate just as much of their Lands

as suffices for their Subsistence, which amounts to a small Matter, seeing their Flocks and Hunting furnishes plentifully to their Nourishment, and that Bread is not much used by them.

They are always on Horseback, and when *Hunting* they are not upon their Incursions they make Hunting their whole Employment, leaving the Care of their Flocks and Dwellings to their Wives and to their Slaves, if they have any. Their Horses make no Appearance, but they *Swift* are very mettlesom, and certainly the best Cour- *Horses* sers of all the *Tatar* Horses to be found beyond the *Caspian* Sea. Few of them have fixt Habitations, and they encamp for the most part under Huts or Tents towards the Frontiers of the *Callmaks* and the River *Yemba*, to be ready at hand to lay hold on all Opportunities of Pilla- ging.

The *Tatars* of the *Casatshia* Orda are continu- *Always at* ally fighting with their Neighbours to the North *War with* and East: and the *Uzbek Tatars*, who are Mo- *their* *hammedans*, are the only People with whom they *Neigh-* ordinarily live in a good Understanding; nor *bours.* wou'd they do it if they were not obliged to it by Necessity. In Winter they pay a Visit on one side to the *Callmaks*, subject to *Contaisb*, who about that time go to scour the Frontiers of *Great Bucharia*, and other Parts to the South of their Country; and on the other side they perpetually incommode the *Cosaks* of *Yaik*, the *Nogai Tatars* and the *Callmak* Tribes which obey *Ajuka Chan*; but in the Summer they often cross the Mountains of *Eagles*, which are very easy to pass towards the Head of the River *Yaik*, and make Inroads a great way into *Siberia* to the West of the River *Irtis*; and as those are the very best cultivated Parts in all *Siberia*, they are obliged to keep Guards all Summer in

the Villages and Burrows along the *Tobol*, the *Ishim* and the *Tebenda*, that they may be in a Condition to oppose them in case of some sudden Invasion. And tho they are often very ill treated in those Incursions, and even all they steal is not equivalent to what they might with very little Labour get out of their Lands if they would till them as they ought, so fertile and excellent they are, yet they choose rather to expose themselves to a thousand Fatigues and Dangers that they may subsist by Robbing, than apply themselves to some regular Business and live comfortably. They sell the Slaves they make in those Invasions in the Country of *Chowarazm* or *Great Bucharia*, where they always find *Persian* Merchants or *Armenians*, and even sometimes *Indian* Merchants, who repair thither upon no other account than to trade for Slaves, which is the only one that is carry'd on with any Security in those Provinces, by reason it is the chief Livelihood of the *Uzbek Tatars*; and 'tis principally with a View of preserving the means of selling their Slaves, that the *Tatars* of the *Casatshia Orda* are careful to cultivate Friendship with the *Uzbeks*. They retain very few Slaves themselves, excepting such as they stand in need of to keep their Flocks; but they commonly reserve all the young Women and *Russian* Girls they can snap up in *Siberia*, unless Necessity obliges them to part with them.

Trade of
Slaves the
only secure
one among
the *Uz-*
beks.

Moham-
medans.

The *Tatars* of the *Casatshia Orda* profess the *Mohammedan* Worship; but they have neither *Alcoran*, *Mullas* nor *Moskees*, so that their Religion comes to very little.

Chan.

They have a *Chan* whose ordinary Residence in Winter is in the Town of *Tashkant*; and in Summer he encamps about the sides of the River *Sirb*, and the Frontiers of the *Callmaks*; but their

their particular *Mursas*, who are very powerful, don't leave much Power in the Hands of the *Chan*. These *Tatars* are able to bring into the Field *Force*. about 30000 Men, and in Conjunction with the *Cara Kallpaks* 50000 ; but all Horse.

The Cara Kallpaks.

Cara Kallpaks is the Name the *Russians* give Name. the Branch of the *Tatars*, call'd the *Mankats*.

The *Cara Kallpaks* inhabit the Western Part of the Country of *Turkestan* towards the Coast of the *Caspian Sea*. They are the fast Allies and Relations of the *Tatars* of the *Casatsbia Orda*, and accompany them commonly in their Expeditions, when there is some great Feat in hand.

The *Cara Kallpaks* are profess'd Robbers, who have nothing to live on but what they steal either from the *Callmaks* or the Subjects of *Russia*. *Live by Robbing.* They often pass the Mountains of *Eagles* in Company with those of the *Casatsbia Orda*, and make Inroads very far within *Siberia* on the side of the Rivers of *Tobol*, *Iseet* and *Ischim*, which extremely incommodes the *Russians* who inhabit the Burroughs and Villages along those Rivers.

When I say p. 568. the Town of *Turkestan* is the Residence of the *Chan* of the *Cara Kallpaks*, it must be understood that it is for the Winter only after the manner of the other *Mohammedan Tatar* Princes ; for in the Summer they go and encamp towards the Shores of the *Caspian Sea*, and about the Mouth of the River *Sirr* in the Lake *Arall*.

The Term *Bijaul* which occurs, p. 263, denotes a Military Charge among the *Cara Kallpaks* and the *Tatars* of the *Casatsbia Orda*, which comes pretty near that of Colonel among us.

C H A P. X.

A DESCRIPTION of the Country and Inhabitants of KIPZAK or KAPSHAK, subject to the RUSSIANS.

S E C T. I.

*Its Name, Extent, Conquest, Inhabitants, &c.**Name.*

[K]ipzak, or Kapshak, as the *Arabs* and *Persians* write it, has its Name according to *Abulgazi Chan*, p. 15, from a Man in the Time of *Oguz Chan*, if the Reader can give Credit to a Story which is very likely to be all legend. It is also called *Dasht Kapshak*, or the Plain of *Kapshak* by the *Persian* Historians; *Dasht* in *Persian* signifying a Plain: On which occasion I cannot but observe two Mistakes in the *French* Edition, where it is always written *Dashté Kipzak*, and render'd the Companion of *Kipzak*: This last Fault is probably a Mistake of the Printer, occasion'd by the Affinity between the words *Compagne* and *Campagne*.

Extent.

Kipzak or *Kapshak* is a very large Country, extending in its greatest length from the *Yaik* to the Mouth of the *Borysthenes*, but its breadth is more uncertain: All we can say is, that the *Caspian Sea* and *Palus Meotis* made Part of its Southern Bounds, and that to the North it included the Kingdom of *Casan*, and the Country of *Tura* as far as the River *Irtis* Eastward, tho at different times a great Part of *Siberia* and *Russia*

Russia were under its Dominion, during the Reigns of the first Successors of *Zuzi Chan*, to whose Share this great Country fell: and it continued in great Power even till the Time of *Timur-bec*, after which it began to be divided by Factions, and declined apace. The greatest Part of it became a Prey to the *Russians*; and all that remains now of that great Empire is the Country of *Crim*: to which the Family of *Hagi Garay Chan* retir'd, that having been part of their Dominions, as appears from p. 196]

It was the *Czar Ivan Wasilowitz* who made *Kipzak* this fair Conquest [of *Kipzak*] from the *Tatars* conquer'd in the Year 1554; for after he had re-united in himself the Dominion of all *Russia*, he apply'd himself to clear the River *Wolga* by driving the *Tatars* out of the Kingdoms of *Casan* and *Astracan* which they then possessed; in which he was so successful, that he completed the Reduction of those two Kingdoms in less than two Years, and ever since that time they have always been reckon'd two of the fairest Flowers in the Imperial Crown of *Russia*, the Kingdom of *Astrachan*, because of its Trade, and that of *Casan* on account of its Fertility in all sorts of Fruits and Pulse.

The Country of *Kipzak* or *Capsak*, as other *Capsaks* *Turkish* Authors call it, is the true Country of and Co- the *Cosaks*, whereof Search has been made to this time to find out the Original. I can't tell whether my opinion on this Occasion will have the Approbation of every body; but I know I have three sorts of Reasons not to doubt of the Matter which I have advanced. The first is, that the Nation which we know at present by the Name of *Cosaks*, inhabit precisely within the Limits, which our Author as well as all the Oriental Writers who have spoken of

Tatary

Tatary assign to the Country of *Kipzak* or *Capsak*, viz. the Lands contained between the River *Yaïk* and the Mouth of the *Borysthenes*; and that it does not appear by the least Sign that that Nation ever inhabited elsewhere. The second is, that the Names are perfectly the same, and that it is nothing but the Conveniency of Pronunciation which has formed the word *Casak*, as the *Russians* and *Tatars* call those of *Kipzak* or *Capsak*. The third is, that the *Cosaks* to this Day preserve a strong Affection for the *Tatars*, whom they call their Brothers and Relations, and that they have much the same Inclination as the *Tatars*.

Inhabi-
tants of
Kapshak.

[Within the Bounds of the Country of *Kipzak*, were formerly contained among others, the Kingdoms of *Casan* and *Astrachan*, the same Parts are still possessed by several Branches of *Tatars* who are all subject to the Empire of *Russia*; as the *Bashkir Tatars* and *Tatars* of *Uffa* who inhabit the Kingdom of *Casan*. The *Tatars* of *Nagai* in that of *Astrachan*, the *Cosaks* of *Yaïk*, who are properly descended from the *Tatars*, and dwell about that River; to which we shall add those of *Sa Porovi* and *Ukraina*, in order to give a continued History of that People.]

SECT.

S E C T. II.

Of the Bashkir Tatars and Tatars of Uffa who inhabit the Duchy of Bulgar in the Kingdom of Casan.

THE Kingdom of *Casan* extends to a great length along the Northern and Eastern ^{Kingdom of Casan.} side of the River *Wolga*: It was conquer'd by the *Russians* in 1552, ever since which it has been reckon'd one of the choicest Flowers in the *Russian* Crown, on account of its Fertility in all sorts of Fruit and Pulse.

The *Bashkir Tatars*, as well as those of *Uffa*, ^{Province of Bulgaria.} inhabit the Province of *Bulgaria*, which makes the Eastern part of the Kingdom of *Casan*; it is situate to the East of the River *Wolga*, and extends on one side from that River to the Mountains of the *Eagles* [*Arall Tag*] and the Frontiers of *Siberia*; and on the other side from the Mouth of the River *Kama* in the *Wolga*, almost as far as the Town of *Samara*.

'Tis suppos'd that from this Province came *Bulgars* the *Bulgars*, who over-run the Kingdom of ^{who over-ran} *Hungary* and the neighbouring Provinces about ^{Hungary came from} the thirteenth Age, and who gave the Name of *Bulgaria* to that Space of Country which is ^{hence.} known to us at present by that Name in *European Turkey*.

Bulgaria in *Europe* lies to the South of the Mouth of the *Danube*, between the *Black Sea*, *Romania*, *Servia* and the *Danube*.

The City of *Casan* is situate in 55° 30' Latit. ^{City Casan.} upon the little River *Casanka*; but a little distance from the Left [or East] side of the *Wolga*.

The

Tatars of
Uffa and
Bashkir.

The Nation known to us at present by the Name of *Baskirs* or *Bashkirs*, is thought to be a Branch of the *Tatars*. Those of *Uffa* which dwell among them are their Relations and Allies, issuing from the same Stock with them. Nevertheless the *Tatars* of *Uffa* possess in particular the Northern Part of *Bulgaria* towards the River *Kama* and Town of *Uffa*, from whence they derive their Names; and the *Baskirs* the Southern Part, which extends almost as far as the Town of *Samara*.

Whence
descended.

These two Branches of *Tatars* are of the Posterity of those of their Nation, who possess'd the Kingdom of *Casan*, when the *Russians* conquer'd it in the Year 1552; nevertheless 'tis very apparent, that in their Composition there is much of the Blood of the old Inhabitants mixt with that of the *Tatars*.

Form.

The *Baskirs* as well as the *Tatars* of *Uffa* are tall and very robust; they have broad Faces, their Complexion a little swarthy, broad Shoulders, the Hair black and the Eyebrows so thick, that they commonly join. They let their Beards grow a Span long, and usually wear long Gowns of thick white Cloth, to which there is fasten'd a sort of Cap, wherewith they cover the Head in cold Weather; for in Summer they always go bare-headed: The rest of their Clothing is the same with that of the Peasants of *Russia*.

Habit of
the Men.

Of the
Women.

Their Women also go dress'd like the common *Russian* Women, excepting that they wear Slippers, which scarce cover their Toes, and are tied upon the Leg above the Ankle.

Arms.

These People are good Horsemen, and brave Soldiers; the Bow and Arrows are their only Arms, which they know how to use with wonderful Dexterity.

Their

Their Language is a Mixture of the *Tatar Language*, with the *Russian*, and perhaps with the antient Language of the Country; nevertheless they can converse very well with the *Tatars* of *Nagai*.

By Circumcision and some other *Mohammedan* Ceremonies which they still observe, 'tis to be perceiv'd that they heretofore profess'd the Religion of *Mohammed*; but for the rest they have at present no Knowledge of the *Alcoran*, and consequently have neither *Mullas* nor *Moskees*; insomuch that their Religion partakes at present more of *Paganism* than of the *Mohammedan* Worship. Nevertheless since the late Emperor of *Russia* came to the Crown, a great Part of them have embraced the *Greek* Religion: and would the *Russian* Clergy but give themselves the Trouble, in all Probability they would in a little time convert that whole Branch of *Tatars* to the Christian Faith.

As the Country which the *Tatars* of *Uffa* and *Country* the *Baskirs* inhabit, is situate between the 52° *fertil*. 30' and the 57th Deg. of Latit. it is not to be supposed very hot; nevertheless 'tis very fertil in all sorts of Grains and Fruits.

These People live in Burrows and Villages built after the *Russian* Fashion, and maintain themselves by their Cattle, Hunting, and Agriculture. They have the Custom of Threshing their Grain on the Place where they gather it, and carry it home thorowly cleansed. This Country also produces Honey and Wax in great Quantity; and in the Northern Part there are found abundance of grey Squirrels and other Skins.

The *Tatars* of *Uffa*, as well as the *Baskirs*, are at present under the Dominion of *Russia*; but they are obliged to govern them with much Caution

Caution and Mildness, because they are very turbulent, and will not be treated with too much Rigor; besides they retain a strong Inclination towards the other *Tatars*: for which reason, whenever *Russia* is in War with the *Tatars* of *Crimea*, the *Callmaks* and other *Tatars* of these Quarters, they must watch the *Baskirs* and the *Tatars* of *Uffa* narrowly to keep them in awe. These two People united might raise in case of need fifty thousand armed Men.

They pay their Contributions to the *Russian* Receivers in Grain, Wax, Honey, Cattle and Skins, according to the Valuation of the ordinary Tax which every Family is charg'd with by the Capitation.

S E C T. III.

Of the several Branches of the Cofaks.

WE have shewn ready, *p.* 576, that the *Cofaks* take their Name from the Country of *Kipzak* or *Kapshak* which they inhabit. This Nation is divided into three Branches; the first is that of the *Kosakki Yaïkski*, the second that of the *Kosakki Sa-porovi*, the third that of the *Kosakki Donski*. The first only belong to *Asia*, but because they are the same People, we shall give an Account of them all here.

I. *The Cofaks of Yaïk inhabiting about Yaïskoy and the River Yaïk, which are described.*

Descent. The *Cofaks* of *Yaïk* are descended from that Part of the antient Inhabitants of the Country of
Kipzak

Kipzak or *Capsak*, who retir'd towards the Shores of the *Caspian* Sea when the *Tatars* invaded their Country, where dispersed along the Coast between the River *Yaik* and *Wolga*, they lived by Fishing and Piracy, till gathering together by little and little they at length possessed themselves of the Southern side of the River *Yaik* upon the Declension of the Power of the *Tatars* in those Parts; and after the *Russians* had made themselves Masters of the Kingdom of *Astrachan*, they submitted voluntarily to their Domination.

The *Cosaks* of *Yaik* are made much like the *Like the* other *Cosaks*; but as their living is more wild, *Callmaks*; and they often mix their Blood with that of the *Tatars* who surround them on all sides, their Aspect is not at all so good as is that of their other Countrymen; but yet in the main they are the same in outward Appearance, as well as Inclinations and Customs.

They commonly wear Gowns of a thick *Habit*. white Cloth, with close Sleeves which hang down to the Calf of the Leg, over which in Winter they wear long Sheep-skins: Their Boots are made of *Russian* Leather, but shaped much like those of the *Persians*. Their Bonnets are round with a broad Fur Border.

The Habit of the Women of this Branch differs little from that of the Men, excepting that their Gowns are longer and closer, and that they go with their Faces bare in Winter. *Women.*

The *Cosaks* of *Yaik* dwell in the great Villages along the right side of the River of that *Dwell in Villages.* Name from the 50th Deg. of Latit. to its Fall into the *Caspian* Sea. They live by Husbandry, by Fishing, and on their Cattle; but when an Opportunity offers of preying upon their Neighbours, they are sure not to neglect it.

Their

Language. Their Language is a Mixture of the *Tatarian* with that of the *Callmaks* and the antient Language of their Country, which makes a particular Jargon ; which nevertheless serves them to transact their Affairs with all the different *Tatars* in their Neighbourhood.

Always at War. As the *Cosaks* of *Yaik* are continually fighting with the *Cara Kalpakks* and the *Tatars* of the *Casatsbia Orda*, they take care to fortify all their Villages with Ditches well pallisado'd, to be in a Condition of Defence against them in the Winter when the River is frozen ; and during that whole Season they keep close shelter'd at home, while the aforesaid *Tatars* range all about their Habitations to see to snap any of them ; but at the Return of Summer they go in their Turn in quest of the *Tatars* with their Barques, and then they scour all the Eastern Coast of the *Caspian* Sea, and often pillage their Friends as well as their Enemies : for that purpose they always keep a great many Barques in readiness, each of which carries thirty or forty Men, with which they cruise all the Summer on the *Caspian* Sea, and toward Winter they draw them ashore, and hide them in their Villages to prevent the *Tatars* coming and burning them.

Weapons. Their ordinary Weapons are Bows and Arrows, with the Sabre ; and 'tis but since the late Emperor of *Russia* came to the Crown that they have had the Use of Fire-Arms, but they are not suffer'd to have them in Summer, because they might make a bad use of them in their Piracies on the *Caspian* Sea, and they do not distribute Fire-Arms among them till towards Winter, the better to enable them to defend themselves against the *Tatars*, and as soon as the River begins to thaw they are obliged to carry *Yaïkskoy*, them to the Town of *Yaïkskoy* ; to the Waywode

wode of which they also pay their Contribution of Corn, Wax, Honey, and Cattle, which they are obliged to pay yearly to *Russia*; nevertheless they have their own Chiefs who govern them according to their antient Customs.

The *Cosaks* of *Yaik* may amount to about thirty thousand fighting Men. They are brave and very good Foot Soldiers, like all the rest of *Good Soldiers* the Nation, but they are not so turbulent as the other Branches. They live in good Harmony with the *Callmaks*, subject to *Contaisb*, who repair in Summer in great Numbers to the Eastern side of the River *Yaik* to trade with them.

The *Cosaks* of *Yaik* profess at present for the *Religion* most part the *Greek Religion* as receiv'd in *Russia*; nevertheless they still retain much of *Mohammedism*, and even of *Paganism*.

By the Account which we have given of this *Error of* Nation, the Reader may be able himself to judge *Authors* how much those Authors are deceived who pretend that the present *Cosaks* are sprung from a Pack of all sorts of Vagabonds without House or Home, who derive their Name from the *Polish* Word *Cosa*, which signifies a Goat; and at the same time he will be convinced that the Nation of the *Cosaks* is at least as antient as any other Nation in their Neighbourhood.

They are the *Cosaks* of *Yaik* who are to be understood by the *Urusses*, p. 312; which Name our Author gives them because they are subject to *Russia*.

T O W N.

The Town of *Yaikskoy* is situate upon the *Yalkskoy* Right [or West] side of the *Yaik*, forty Versts from its Fall into the *Caspian Sea*, and at present

sent is the only Town to be found upon that River.

Way-
wode.

The Waywode who resides there has the Inspection of the *Cosaks* of *Yaïk*, and receives from them in Corn, Wax, Honey, and Cattle, the Contributions which they are to pay yearly to *Russia*.

R I V E R.

River
Yaigik.

The River *Yaigik*, called by the *Russians* *Yaïk*, has its Source in that Part of *Mount Caucassus*, which the *Tatars* call *Arall Tag*; in 53° of Lat. and 85° of Longit. Its Course is from N. N. E. to S. S. W. and it discharges itself, after running about eighty *German Leagues*, into the *Caspian Sea* 45 Leagues to the East of the Mouth of the River *Volga*.

Full of
Fish.

The River *Yaïk* serves at present as a Frontier between the Empire of *Russia* and the Dominions of *Contaisb*, *Grand Chan* of the *Callmaks*. Its sides are very fertile in Pastures, but destitute of Wood, especially towards the *Caspian Sea*. It abounds with incredible Quantities of all sorts of excellent Fish; and I have been assured by Persons of Credit, that in the beginning of Spring the Fish come in such great Plenty from the *Caspian Sea*, whose Waters are extreme salt, to look for the fresh Water of this River that they almost stop the Current of the Stream, and that one may take with the Hand as many as he will. It is chiefly the salted Spawn of this great quantity of Fish which is taken in the Rivers *Yaïk* and *Volga*, that is transported all over *Europe* under the Name of *Caviaer*, by which one may guess at the Quantity that must be taken every Year.

Caviaer.

Banks fer-
til.

The Banks of the River *Yaïk* are so exceeding fertile, that notwithstanding how little the Land

Ch. X. *subject to the Russians.*

587.

Land is cultivated, it produces Plenty of all the Necessaries of Life. Within these twenty Years they have discover'd much Wood towards the Springs of that River, and even of Oak, which proves of great Service to the *Cosaks* of *Taïk*, who often before found the Want of it much : but now they go and cut great Quantities of it in Summer, and send it down the River in great Floats loaden with three or four thousand Trees each, as far as the Town of *Taïkskoy* and the *Caspian* Sea.

II. *The KOSAKKI SA-POROVİ, who inhabit UKRAINA, which is described.*

The *Kosakki Sa-porovi* is the chief of the three ^{Kosakki} *Saporovi* Branches, and dwell about the River *Borysthenes* from the 48 to the 51° 30' of Latit. This River is cross'd towards the River *Samar*, which falls into it on the East side, by a Ridge of Rocks which pass from one side to the other, over which the River falls for the Space of near a Mile with such Impetuosity, that the least Boat can't pass without extreme Hazard : And as the *Russians* call these sorts of *Cataracts* *Porovi*, ^{Whence} they have given to the *Cosaks* who live on that side the Name of *Sa-porovi*, which signifies the *Cosaks* beyond the *Cataracts*, to distinguish them from the other Branches of that Nation. ^{Named.}

These People in the beginning of the sixteenth Age were scatter'd over the vast Plains about ^{Suffer'd} the *Borysthenes*, where they were at length re- ^{long from} united after they had suffer'd extremely from the ^{the Ta-} *Tatars* for more than two or three Ages, who over-ran their Country about the middle of the Thirteenth Century ; and as about the same time the boundless Power of the *Tatars* began to decline by degrees thro' their Domestick Feuds,

Oppose
them.

Beat the
Tatars.

Received
under the
Protection
of the
Poles,
1562.

Ukraina
improves.

Becomes
the finest
Part of
Poland.

and that the *Russians* and *Poles* came often to Blows with them at those favourable Junctures, the *Cossaks* did not fail to lay hold of those Opportunities, to revenge themselves on the *Tatars* for the infinite Evils they had suffer'd from them in times past, notwithstanding they were in some measure of the same Race with them. And the desire of Revenge having made them extremely desperate and enterprizing, they beat the *Tatars* in all Engagements, and at length did Wonders against them, and that without being obliged either to *Russia* or *Poland*, seeing they lived without the Protection of any of the neighbouring Powers, as People of a free Nation, who acted purely by a Motive of Revenge against their Enemies.

The *Poles* perceiving the *Cossaks* might be of great Service to them against the *Tatars*, and even against *Russia*, which began then to grow formidable under *Ivan Wasilowitz*, offer'd them their Alliance, and receiv'd them solemnly under their Protection in a Diet held in the Year 1562; they engaged also to pay them a yearly Subsidy, to keep a good Army always on Foot for the Defence of *Poland*, and assigned them all that Space of Land inclosed between the Rivers *Borysthenes* and *Niester* towards the Frontiers of the *Tatars* to settle in, with the Town of *Trethimiroff*, situate on the right side of the *Borysthenes*, ten or twelve Leagues below *Kiow*, for a Place of Arms.

As that Province, tho quite deserted then by reason of the frequent Incurfions of the *Tatars*, was yet exceeding fertile, the *Cossaks* apply'd themselves so well to improve the Goodness of the Land which had been granted to them, that in a little time all that Country was cover'd over with large Towns and handsome Villages, and
in

in short the Province of *Ukrain* began from that time to be deemed the finest Part of *Poland*.

The *Cosaks* were consider'd in this manner for near a Century as most firmly attach'd to the Kingdom of *Poland*, seeing neither the *Russians* nor the *Tatars* could stir a Foot, but they found the *Cosaks* in their Road; they advanced *Cosaks at* even to the Gates of *Constantinople*, ravaging *the Gates* the *Turkish* Borders upon the least Occasion of *of Constantinople* Complaint given to *Poland*. On these Occasions they have found that infinite Number of little Isles which the *Borysthenes* makes below *Their Re-* the aforefaid Cataracts, of great Service to them, *treats in* amongst which there are some towards the mid- *the Isles in* dle, which are so hidden by the rest which sur- *Borysthe-* round them, that 'tis absolutely impossible to find them out, unless one is particularly acquainted with the way to come at them. 'Tis in the remotest of these Isles that the *Cosaks* have fixt their Docks and Magazines, and there from time to time they equip small Flotes, which are a kind of Demi-Galleys, with which they *Cruise in* cruise all over the *Black Sea*, plundering and *the Black-* burning all the Towns and Burrows of the *Sea.* *Turks* and *Tatars* wherever they can land.

The *Cosaks* had a General to whom they gave *Hetman* the Name of *Hetman*, who commanded in chief *or Gene-* in the Province and in the Army; he was in no *ral.* wise subordinate to the great General of *Poland*, *Indepen-* and always acted separately with his *Cosaks*, ac- *dent.* cording to the Measures which were taken to that effect in concert with him; in short he was consider'd purely as an Ally and Confederate, and not at all as a Subject of *Poland*.

This General was always chosen from among *Chosen out* the principal Officers of the *Cosaks*, and must *of the Co-* have been one of that Nation; but unfortunately, a Union so useful, as well to *Poland* as the

Oppress'd
by the
Polish
Lords.

Cosaks, could not continue long. The great *Polish* Lords had by degrees acquir'd considerable Lands in *Ukraïna*, and as those Lands were infinitely better than what they possessed elsewhere, they forgot nothing which might render them more valuable; and to that end they pretended to oblige the *Cosak* Peasants who belong'd to those Lands to Days-work and such like Services, which they were accusom'd to exact from their Subjects of *Poland*, who are Slaves to their Lords.

Revolt to
the Rus-
sians.

Settle in
Russian
Ukraïna.

Pretensions so unjust, exacted with much Haughtiness, enraging the *Cosaks*, they took Arms against *Poland*, which design'd to oppress them, and threw themselves into the Protection of *Russia* and the Port; which kindled a cruel War between the Parties concern'd that continued near twenty Years, and like to have been fatal more than once to all *Poland*. The end of all this was, that the *Cosaks* remained to *Russia*; and as the Country which they possessed before had been entirely ruin'd and plunder'd during the Course of that War, they went and settled themselves in the *Russian Ukraïna*, under a solemn Promise made them on the Part of the *Czarian* Court, that nothing should be alter'd in the Constitution of their Government, and that they should be suffer'd to live after their own Manner without being charg'd with any Imports or Contributions under any Denomination or Pretence whatsoever; for which they were obliged on their side always to keep on foot a good Body of Infantry for the Service of *Russia*.

Nevertheless this People too factious and jealous of their Liberty, no more able to accustom themselves to the Domination of *Russia* than the Yoke of *Poland*, gave so much Discontent on
divers

divers Occasions to their new Protectors, (especially when the famous *Mazeppa*, their *Hetman*, ^{Their Hetman Mazeppa joins the King of Sweden against Russia.} in the Year 1708 quitted the Party of *Russia* to side with the late King of *Sweden* *Charles XII.*) that the deceased Emperor of *Russia*, finding at length that he had to do with People on whose Fidelity he could not rely, resolv'd to humble them so, that they should not easily rise for the future; and to that Purpose, some time after the Battle of *Pultowa*, he sent a Body of Troops into the afore-mention'd Isles of the *Borysthenes*, where the *Cosaks* who had follow'd *Mazeppa's* Party had retir'd with their Wives and Children after the unhappy Event of that Battle, and those Troops put all they found there to the Sword, without distinction of Age or Sex. ^{Russians destroy them in their Isles.} The Effects of those who had been concern'd in *Mazeppa's* Plot were all given to the *Russians*; the Country was filled with a great Number of Troops who lived at Discretion; several thousands of Men were drawn thence to be employ'd in the Works which the late Emperor was carrying on in several Parts of his Dominions towards the *Baltick* Sea, which destroyed almost all of them; and after the Death of their last *Hetman*, which happen'd in the Year 1722, on his Return from a Journey which he had made to the Court of *Russia*, that Office ^{Office of Hetman abolish'd in 1722.} was entirely suppress'd, because it was found that the Power belonging to it was too extensive, and consequently incompatible with the Maxims of a despotick Government. In short the Court of *Russia* seem'd resolv'd to put the *Cosaks* upon the same Footing with the other Subjects of *Russia*, when the Death of the late Emperor suspended the Execution of that Affair for some time. 'Tis true that the present Government has assured them since, that they

O 4

would

Baturin:

would punctually preserve to them the Enjoyment of all their Privileges; but as the Town of *Baturin*, which is at present the Capital of *Ukraïna*, and the Place where the *Hetmans* have latterly made their Residence, has been given lately as a Present to Prince *Menzikoff*, 'tis not likely they are disposed to give them a new *Hetman*.

Shape.

Extreme
jealous of
Liberty.

The *Cosaks* are large, and well made; they have for the most part the Nose aquiline, blue Eyes, brown Hair, and a very easy Carriage: They are robust, cunning, indefatigable, hardy, brave, and generous. They sacrifice all to their Liberty, of which they are jealous beyond what can be imagined: But they are inconstant, deceitful, perfidious, and great Drunkards.

Women.

Their Women are handsome, well shaped, and very complaisant to Strangers. Both Men

Habit.

and Women go clothed after the *Polish* Fashion, except the Bonnet, which differs somewhat from the *Polish*.

Arms.

Their Arms are the Sabre and Musket, and their Troops consist only of Foot.

Language
soft and
sweet.

Their Language is a Composition of the *Polish* and *Russian*, yet it partakes much more of the former than the latter; they say the Phrases are very Delicate and Engaging.

Religion
Greek.

The *Cosaks* profess the *Greek* Religion, such as it is received in *Russia*; nevertheless there are found amongst them many *Roman* Catholics and Lutherans.

Forces:

Nothing can be said at present with regard to the Forces of the *Cosaks*, because since the Battle of *Pultowa* the Condition of their Affairs has been so terribly changed. Nevertheless, if I am not mistaken, they are reckon'd still to consist of twelve national Regiments of three thousand

land Men each, under as many Colonels of their Nation.

U K R A I N A.

The Country which the *Cosaks* possess at present, is by the *Russians* called *Ukraina*, which signifies, situate on the Frontiers; because in fact it serves for the Frontier on that side between *Russia*, *Poland*, *Little Tatar* and *Turky*.

By the last Treaties between *Russia* and *Poland*, this latter is left in Possession of all that Part of *Ukraina* which lies to the West of the *Borysthenes*; but it is at present in a very sad Condition, compared with what it was at the Time the *Cosaks* were Masters of it; wherefore that Part only of *Ukraina* is to be reckon'd the true Country of the *Cosaks*, which is to the East of the *Borysthenes*, and which extends on one side from the River *Dezna*, (which falls almost over against *Kiow* into the *Borysthenes*) as far as the River *Samar*, which separates it at present from the Territories of the *Crim Tatars*; and on the other side from the *Borysthenes* to the Town of *Bielgorod*, and the Mountains which lie near the Springs of the River *Donetz Seviarsky*, which may contain about the Space of sixty German Leagues in Length, and nigh as much in Breadth.

As this whole Country is one continued Plain, interspersed with several fine Rivers and agreeable Forests; 'tis easy to conceive that it must be exceeding fertile, and stored with all the Necessaries of Life; also all sorts of Grain and Pulse, Tobacco, Wax, and Honey come from thence in so great Quantities, that this Country supplies a great Part of *Russia* with them. And forasmuch as the Pastures of *Ukraina* are excellent, the Cattle there exceed those of all the rest of *Europe* in Largeness; for a Man cannot

not

not reach the middle of an Ox's Back of this Country with his Hand, unless he be above the ordinary Stature.

Plenty of
Fish and
Game.

The Rivers swarm with all kinds of excellent Fish, and Game is also very plenty there; so that this Country wants nothing but to have a Communication with the Sea to be one of the richest Countries in *Europe*.

Houses of
Wood.

There are but few Brick Buildings to be found in this Country, all the Towns and Burrows being built with Wood after the usual Fashion of the *Russians*.

III. The KOSAKKI DONSKI, who dwell upon the sides of the River Don.

Kosakki
Donski.

The *Kosakki Donski* dwell upon the sides of the River *Don*, from the southern Bank of the River *Guiloï Donetz* (which comes from the West, and falls into the *Don* over against the Town of *Guilocha*) to the Mouth of the great River in the *Palus Meotis*.

Shape.

Habit.

They are much of the same Size and Shape as the *Cosaks* of *Ukraina*, and they have also the same Inclinations and Defects. They go clothed both Men and Women like the common People of *Russia*, but they are not altogether so slovenly; they are resolute Pirates and very able Partisans.

From
where.

At the time the *Tatars* were seized of all the Country of *Kipzak*, that Part of the Inhabitants from whence the *Kosakki Donski* are descended, retir'd to the Coasts of the *Palus Meotis*, and the Isles which lie towards the Mouth of the River *Don*; where the *Tatars*, who are nothing less than Mariners, did not care to follow them, and from whence they still incommoded them much by the Parties which they sent from time

to

to time towards the Habitations of the *Tatars*: but when the Power of these latter began to decline, the *Cosaks* seeing the *Russians* begin to oppose the *Tatars* stoutly, did not fail to fall likewise upon them with all their Forces; and on that occasion they went and possessed themselves of the sides of the River *Don*, where they are at present settled.

The Czar *Ivan Wasilowitz*, having after that begun to signalize himself, the *Cosaks* of *Don* in the Year 1549 put themselves voluntarily under the Protection of *Russia*, on very near the same Conditions as the *Cosaks* of *Ukraine* have since accepted the Protection of *Poland*; but as they are at least as restless as these latter, they have been obliged by degrees to clip their Wings, and that so close, that at present they are upon a Footing very little different from the Subjects of *Russia*. They had formerly their *Hetman* in the same manner as the *Cosaks* of *Ukraine*; but since the Advancement of the late Emperor of *Russia* to the Throne, it has been thought proper to suppress that Office.

Nevertheless since the *Turks* have repossessed themselves of the Town of *Assoff* by the Peace of *Prutt*, concluded in the Year 1711 between *Russia* and the Port, they have begun to lift up their Head again; insomuch that they have been obliged more than once since then to send good Bodies of Troops on that side to keep them in Duty; but they dare not handle them as they willingly would, for fear they should throw themselves at once under the Protection of the *Turks*, which would render the Recovery of *Assoff* exceeding difficult to *Russia*.

The *Cosaks* of *Don* profess the *Greek Religion* as it is receiv'd in *Russia*; but they are exceeding ignorant therein.

They

*Liveli-
hood.*

They subsist by their Cattle and Husbandry, not forgetting however to live at the Expence of one another when Opportunity serves.

*Have ma-
ny Towns.*

They have a great many Towns and Villages along the *Don*, the sides of which are exceeding fertile; but they don't spread very far within the County, because it wants good Water in many Places, and affords no Wood.

All their Towns and Burrows on the Left [or East] Bank of *Don*, to the South of the Intrenchment (which begins near the Town of *Zaritzza* upon the *Volga*, and ends at the *Don* over against the Town of *Twia*,) are ditch'd and pallisaded against the Incursions of the *Kuban Tatars*, with whom they are always at Strife.

Forces.

All the *Cossaks* in general are excellent for Garisons and the Defense of Towns: The Forces of the *Cossaks* of *Don* may amount at present to forty thousand Men, more or less.

Arms.

Their Arms are the same as those of the *Cossaks* of *Ukraina*, and their Troops likewise consist only of Foot: 'Tis also very rare to see a *Cossak* on Horseback in any occasion of War.

*Name of
Cossaks
must soon
be lost.*

As by the Course which Affairs take, 'tis very probable that fifty Years hence there will be no more heard of the *Cossaks*; I was willing on that account to give the Publick a faithful Extract of their History, because I know there is very little dependance to be had upon what the Authors which have hitherto wrote say of that Nation.

C H A P. XI.

*An ACCOUNT of the TATARS
of CRIMEA, BUDZIAK and
KUBAN.*

S E C T. I.

A Description of CRIMEA and its chief Towns.

THE Peninsula of *Crimea* abounds with *Crimea* all the Necessaries of Life, and all sorts *very fertile* of Fruits and Pulse thrive there to a Wonder; *til.* nevertheless the *Tatars* cultivate it their usual way; that is to say, as little as they can.

The Part of the firm Land to the North of the Peninsula, which is at present in the Hands of the *Tatars* of *Crimea*, is cultivated but in very few Places, and the *Ordas* which possess it dwell for the most part in Huts, after the Manner of the other wandering *Tatars*, and feed on their Cattle when they have not an Opportunity of Robbing.

The *Tatars* of *Crimea* dwell in Towns and Villages, but their Houses are commonly miserably thatch'd Cabins.

The *Turks* are in possession of the two best *Turks* Places in the Peninsula of *Crimea*, which are *possessed of* *Cassa* and *Baluclawa*. *the two best Places.*

T O W N S.

Bascia Saray is situate about the middle of *Bascia* the Peninsula of *Crimea*, and is the Town where *Saray.* the *Chan* usually has his Residence; it may contain about three thousand Houses, and is inhabited only by *Tatars* and some *Jews.* *Residence of the Chan.*

*Crim or
Criminda.*

The Town of *Crim*, or *Criminda*, as 'tis also called, is situate in the *Crimea* in a beautiful and very fruitful Plain, at 46 Deg. of Latit.

*Once the
Capital.*

This Town was formerly the Capital of that Country, and 'tis from it that the Country has taken its Name. But since the *Tatars* have been in possession of that Peninsula, the Town of *Crim* has intirely gone to ruin, so that at present it may contain upwards of six hundred Houses, or rather thatch'd Cabins. 'Tis inhabited by *Tatars* and some *Jews*, and is under the Dominion of the *Chan of Crimea*.

*Ruin to
Ruin.*

*Perekop a
pitiful
Hole.*

The Town of *Perekop* stands upon the East side of the *Isthmus*, which joins *Crimea* to the Continent, but a small distance from the Shore of the *Palus Meotis*. As this *Isthmus* is but half a League broad in that Place, the Town of *Perekop* is with reason deemed the Key of the *Crimea*: Nevertheless it is but a mere pitiful Hole of about six hundred Houses, with a Castle half ruin'd. 'Tis true it has some Fortifications, but they are very ill contrived, and of very little Defence.

*Intrench-
ment
drawn
cross the
Isthmus.*

The *Tatars* have drawn from this Town to the West side of the *Isthmus*, a Ditch with a Breast-wall behind, which serves them for an Intrenchment to defend the Entrance of the *Crimea*; but as that Ditch is drawn in a streight Line, without having wherewithal to flank it, this would be a poor Defence in case of a vigorous Attack.

Kirk.

*Excellent
Port.*

The Town of *Kirk* on the Straits of *Daman*, which join the *Black Sea* to the *Palus Meotis*, has also an excellent Port; but as this Place is in the Hands of the *Tatars* who have no shipping, this Port is good for nothing to them. The Town of *Kirk* may contain about four hundred Houses.

The

The Town of *Caffa* is situate in the *Crimea* ^{*Caffa taken by the Genoese in 1266.*} upon a Gulf of the *Black Sea* in $45^{\circ} 10'$ Latit. This Town fell betimes into the Hands of the *Tatars*, but they did not keep it long; for about the Year 1266 the *Genoese* came and took it from them, and establish'd there the Seat of their Commerce in the East, which render'd that Town for some time one of the most flourishing in *Asia*; but since the taking of it by the *Turks* in 1474, after *Constantinople* fell into their Hands, the Town of *Caffa* has lost much of its Lustre, yet still it is the best Town of *Crimea*; but it has almost no Trade at present, except that of Slaves, which the *Tatars* of *Crimea*, the *Cuban Tatars*, the *Mingrelians*, the *Georgians*, and other robbing People thereabouts, bring thither in Drovers, and which are transported from thence thro' all the Dominions of the *Ottoman Empire*, and even as far as *Africa*. ^{*By the Turks in 1474.*} ^{*Best Town in Crimea.*}

It may contain at present about five or six thousand Houses; and all that appears there at present any thing handsom, with regard to Buildings, is as old as the Times of the *Genoese*. 'Tis inhabited by *Jews*, *Mingrelians*, *Christians*, (as well *Armenians* and *Greeks* as *Roman Catholics*) and by *Turks*; nevertheless the *Christians* are most numerous there, and enjoy full Liberty in the Exercise of their Religion. The *Roman Catholics* found there are for the most part of the Posterity of the *Genoese* Families, which were settled in that Town at the time the *Turks* conquer'd it. ^{*Five or six thousand Houses.*} ^{*Liberty of Conscience.*}

The *Turks* are at present Masters of the Town of *Caffa*, and they constantly keep a strong Garrison there, to watch the Conduct of the *Tatars* and keep the *Mingrelians* in awe: Nevertheless it would be no difficult Matter to dislodge them, seeing

seeing the Fortifications of that Place are fallen to ruin.

Baluclawa The Port of *Baluclawa* is situate in $44^{\circ} 40'$ Latit. on the Southern Coast of this Country, and is in the Hands of the *Turks* as well as *Cassa*: which two Places are of great importance to the *Othmans*, especially the Port of *Baluclawa*, because of the Communication with this Peninsula.

One of the best Ports in the World. The Burrow which bears that Name is indeed nothing considerable, seeing it scarce contains at present three hundred Houses; but the Port is one of the best in the World, having Water enough for the largest Ships of War, and being cover'd from all Winds by the high Mountains which surround it. It may be about forty Paces wide at the Entrance, and forms a Bason within of eight hundred Paces long, and four hundred and fifty broad.

Chans their Descent. The *Chans* of the *Tatars* of *Crimea* pretend to spring from *Mengli Garay Chan*, Son of *Hagi Garay Chan*.

Divided into three Branches. The *Tatars* of *Crimea* are those which have been hitherto best known in *Europe*, on account of their frequent Invasions into *Poland*, *Hungary* and *Russia*. These *Tatars* are at present divided into three Branches.

1. *The Tatars of Crimea.*
2. *The Tatars of Budziak.*
3. *The Kuban Tatars.*

SECT. II.

An Account of the TATARS of CRIMEA.

Names.

THE *Tatars* of *Crimea* are the most powerful of these three Branches; they are also called the *Tatars* of *Perekop*, from the Town of that Name,

Ch. XI. *the Crim Tatars.*

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Name, or the *Sa-porovi Tatars*; because, with respect to the *Poles*, who give them that Name, they dwell beyond the *Cataracts* of the *Borysthenes*.

These *Tatars* at present inhabit the Peninsula *Possessions*; of *Crimea*, with part of the Country to the North of that Peninsula, which is separated by the River *Samar*, from *Ukraina*, and by the River *Mius*, from the rest of *Russia*.

The *Tatars* of *Crimea*, are those of all the *Likest the Mobammedan Tatars* who bear the greatest Resemblance to the *Callmaks*, without being near of all the *Tatars*. so ugly: They are short and strong set, they have the Complexion swarthy, Pigs-eyes, not much open but very sparkling; the Turn of the Face square and flat, the Mouth pretty small, and Teeth as white as Ivory; black Hair, harsh as Hogs Bristles, and very little Beard.

They wear very short Shirts of Cotton Cloth, *Clothes*; and Drawers of the same: Their Breeches are very large, and made of any thick Cloth or Sheep-skin; their Vests are made of Cloth, and quilted with Cotton after the Manner of the *Cassians* of the *Turks*; and over these Vests they put on a Cloke of Felt, or Sheep-skin. The better sort among them wear a Cloth Gown lined with some fine Fur, instead of that Cloke; their Bonnets are in some measure like the *Pollish*, and edged with Sheep-skin, or some better Skin, according to the Quality of the Person: They wear besides Buskins of red *Marrokin*.

Their Arms are the Sabre, the Bow and the *Arms*; Arrow, which they use with a surprizing Dexterity: Their Horses make a very bad Appearance, but are good, and have the Quality of Travelling upon occasion, twenty or thirty

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Leagues

Leagues without drawing Bit. Their Saddles are made of Wood, and they shorten their Stirrups so much, that when they are on Horseback they are obliged to carry their Knees quite bent.

Women. Their Women are none of the handsomest, seeing they partake too much of the Features of their Husbands; nevertheless they are fair enough, and wear long Shifts of Cotton Cloth, with a strait Gown of colour'd Cloth or Sheepskin, and Buskins of yellow or red *Marrokin*. But as these *Tatars* are continually roving one where or another, they commonly choose those they like best from among their Slaves for their Concubines, and despise the Women of their Nation.

Children. They educate their Children with much Severity, and exercise them from the Age of six Years at drawing the Bow. They profess the *Mohammedan* Religion, and are stanch enough to it.

Tatars of Crimea disciplined. The *Tatars* of this Country are the best disciplined of all the *Tatars*, tho the *Callmaks* are infinitely braver than they. When they intend to make an Inroad into the neighbouring Dominions, each *Tatar* who is of the Party provides two spare Horses, which are train'd to follow him every where without leading by the Hand, and loads each Horse with a Sack fill'd with Barley-Meal, and a little Biscuit, and Salt for his Provision. In the March there are none but the most considerable among them who have little Tents to cover them in the Night, with a Quilt to lie upon; for the other *Tatars* make themselves Tents of their Clokes, which they spread upon some Sticks stuck in the Ground, with which they are always furnish'd for that Purpose. The Saddle serves them for a Bolster, and

How they make their Incursions.

Tents made of their Clokes spread on Stakes.

and a kind of a thick Blanket, which they commonly put under the Saddle that it might not hurt the Horse, is their Covering. Each of them ties his Horses with pretty long Cords to Stakes near the Place where he rests, and there they feed on the Grass which they find under the Snow, after removing it very cleverly with their Feet; and when they are dry, they eat of the Snow to quench their Thirst.

If any of their Horses tires, they kill him ^{Kill their Horses} out of hand and divide him among their Friends, ^{when they tire.} who do the same when the like happens to them. On those Occasions they cut the best Flesh from about the Bone in several Slices a full Inch thick, ^{Dress the Flesh by} and lay them very evenly upon their Horses Back ^{laying it} under the Saddle; after which they saddle as ^{under the Saddle} usual, observing to draw off the Blood all they can, and thus march on again. After they have ^{and riding.} travell'd three or four Leagues they take off the Saddle, turn their Slices of Meat, and take great care to stroke away with the Finger the Scum which the Sweat of the Horse raises about the Flesh. After which they put on the Saddle as before, and make the rest of their way; and at Evening this Ragoust will be ready, and passes with them for delicious Eating. The rest of the Flesh which is about the Bone is boiled with a little Salt, or for want of a Kettle, roasted with a few Sticks, and eaten upon the Place: Horse-Flesh and Mares-Milk are their greatest Delicates.

In this manner they very often make Incur- ^{Make Inroads of} sions of two or three hundred Leagues, with- ^{2 or 300 Leagues.} out kindling a Fire during the Night, that they might not be thereby discover'd; tho they never make their Inroads commonly but in the depth of Winter, when all the Marshes and neighbouring Rivers are frozen, that they

might meet with nothing to stop them on the Road.

How they divide the Spoil.

At their Return, the *Chan* takes the Tithe of all the Booty, which generally consists in Slaves; the *Murfa* of each *Orda* takes as much out of the Share which falls to those who are under his Command, and the rest is divided equally among those who have been of the Party.

The *Tatars* of *Crimea* may bring into the Field about eighty thousand Men. See the Description of *Ukraina*, by the *Sieur de Beauplan*.

Chans deposed at pleasure by the Port.

They obey a *Chan* who is an Ally of the Port, and his Country is under the Protection of the *Turks*, who treat the *Chans* of *Crimea* much like their Grand Vizier; for on the least Occasion which the *Ottoman* Port thinks they have to be dissatisfy'd with the Conduct of the *Chan*, he is depos'd without any Ceremony, and confin'd in Prison, if he fares no worse; nevertheless they always observe to place one of his Family in his room. The presumptive Successor of the *Chan* is always called *Sultan Galga*, and the other Princes of his Family bear only the Name of *Sultan*.

Heir always called Sultan Galga.

SECT. III.

2. TATARS of BUDZIAK.

Tatars of Budziak.

The *Tatars* of *Budziak* dwell towards the Western Coast of the *Black Sea*, between the Mouth of the *Danube* and the River *Bogt*.

Independents.

These *Tatars* are in truth a Branch of the *Tatars* of *Crimea*; but they live like Independent People, without obeying either the *Chan* of *Crimea*, or the Port. Their Form, Religion, and Customs, exactly agree with those of the *Tatars* of *Crimea*, but they are braver: They pretend to maintain themselves by their Cattle and

and Husbandry, but Robbery is the chief Employment of their Lives; and neither Peace, Truce, Friendship, nor Alliance can restrain them: They often make Incursions into the Territories of the *Turks*, whence they carry off all the Christians subject to the Port whom they can lay hold of; after which they retreat home.

When the *Turks*, or other neighbouring Powers send great Bodies of Troops against them, they retire to certain Heights quite surrounded with Marshes towards the Coast of the *Black Sea*, from whence 'tis almost impossible to dislodge them, because there is no coming at them either by Land or Sea, but by very narrow Passages, where fifty Men might easily put a Stop to a whole Army, tho' ever so numerous: and as these Hills which are of great Extent, are the only Lands which the *Tatars* of *Budziak* cultivate, and that Pasturage never fails them there, they have no occasion to stir out till their Enemies have march'd off; nevertheless they keep as fair with the *Turks* as they can, and are commonly of the Party when the *Tatars* of *Crimea* have any great Design in hand.

Hitherto the *Tatars* of *Budziak* have had no *Govern'd* *Chan* of their own, but live under the Command of *Mursas*, Heads of different *Ordas*, which compose their Bodies: They may make about thirty thousand Men.

S E C T. IV.

The KUBAN TATARS.

The *Kuban Tatars* dwell to the South of the *Kuban* Town of *Affoff*, about the sides of the River *Tatars* *Kuban*, which rises in the part of *Mount Caucasus*, which the *Russians* call *Turki Gora*, and falls

into the *Palus Meotis*, at $46^{\circ} 15'$ Latit. to the N. E. of the Town of *Daman*.

Govern'd
by their
own
Chan.

These *Tatars* are a Branch of the *Tatars* of *Crimea*, and were formerly subject to the *Chan* of that Peninsula; but for about these forty Years past they have had their own *Chan*, who is of the same Family with the *Chan* of *Crimea*: He does not at all regard the Orders of the Port, and maintains an intire Independence with regard to the neighbouring Powers.

Dwell
mostly un-
der Tents.

The *Kuban Tatars* possess indeed some paultry Towns and Villages along the River *Kuban*; but the greatest part of them live under Tents, toward the Foot of the Mountains of *Caucasus*, where they go and shelter themselves when they are too closely press'd by the neighbouring Powers.

Live by
robbing
their
Neigh-
bours.

They subsist altogether by what they can pil- lage and steal from their Neighbours, of what Nation soever they be. They also make Incur- sions as far as the River *Volga*, which they often pass in Winter, in order to surprize the *Callmaks* and *Tatars* of *Nagai*. 'Twas to cover the Kingdom of *Casan* against their Invasions, that the late Em- peror of *Russia* caused that great Intrenchment to be rais'd, which begins near *Zaritzza*, on the *Volga*, and ends at the *Don*, right against the Town of *Wia*.

Intrench-
ment to
hinder
Incurfions.

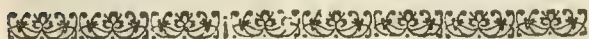
Not so
warlike as
the Tatars
of Crimea.

The *Kuban Tatars* differ in nothing from the *Tatars* of *Crimea*, excepting that they are not so warlike, and have less Order and Subordi- nation among them. The *Turks* are very complaisant to them, because 'tis chiefly by their Means that they are furnish'd with *Circas- sian*, *Georgian* and *Abassian* Slaves, which are in great request in *Turky*; and that they fear if they should press them too hard they might put themselves under the Protection of *Russia*, which would

Turks
complai-
sant to
them.

would terribly incommode the Provinces bordering on *Turky*.

When the *Tatars* of *Crimea* are threaten'd ^{Assist the} with any great Storm, or have any great Design ^{Tatars of} in hand, the *Kuban Tatars* don't fail to lend ^{Crimea} them a helping hand. They may amount to ^{upon an} about forty thousand Men, more or less. ^{Emergency.}



CH A P. XII.

An ACCOUNT of the Countries between the Euxine and the Caspian Seas, inhabited by the CIRCASSIAN and DAGHESTAN TATARS; the ALLANS and the ABASSES.

S E C T. I.

Of Circassia and the Circassians.

THE Country of the *Circassians* is situate to *Circassia*. the N. W. of the *Caspian Sea*, and extends in length at present from the Mouth of the River *Wolga*, to the River *Bosto*; and in breadth from the Shore of the *Caspian*, as far as the Mountains of *Caucasus* to the North of *Georgia*, which takes up a Space of above sixty German Leagues, as well in length as in breadth. ^{Belongs to} At present it is in the Hands of the *Russians* who ^{the Russi-} are in Possession of *Terki*, the Capital of the *ans*. Country.

Terki.

Terki is situate in $43^{\circ} 15'$ of Latit. near a Mile from the Sea, on the North side of the River *Tirk*; and as it is of great Importance to *Russia*, Care has been taken to fortify it after the *European Manner*, with good Bastions and Half-Moons faced with Earth, and to maintain there continually a numerous Garison to keep the neighbouring People in awe. The most powerful of the Princes of this Country resides here.

Circassians

Branch of
the Tatars.

The People known to us at present by the Name of *Circassians*, is a Branch of the *Mohammedan Tatars*; at least the *Circassians* still retain the Language, Customs, Inclinations, and even the Appearance of *Tatars*, tho one may easily perceive that there must have been a great Mixture of the Blood of the antient Inhabitants with that of the *Tatars*.

When
these Ta-
tars settled
in Circas-
sia.

'Tis probable that the *Circassian Tatars*, as well as the *Daghestans*, are of the Posterity of those *Tatars*, who were obliged at the time the *Shahs* possess'd themselves of *Persia*, to retire out of that Kingdom to the Mountains lying to the North of the Province of *Shirwan*, from whence the *Persians* could not so easily drive them, and where they were near enough to hold Correspondence with the other Tribes of their Nation, who were then in Possession of the Kingdoms of *Casan* and *Astrachan*.

Form.

The *Circassians* are made much like the other *Mohammedan Tatars*; that is to say, they are swarthy, of a middling Stature, but well-set; their Visage is broad and flat, the Features very large, and the Hair black and exceeding strong; but they are not by much so ugly as their Neighbours the *Daghestan* and *Nagai Tatars*. They shave their Heads the breadth of two Fingers, from the middle of the Forehead to the Nape of

of the Neck, excepting a single Tuft of Hair which they reserve upon the Crown of the Head, and the rest of their Hair falls on both sides upon their Shoulders.

They wear a long Vest of coarse grey Cloth, *Habit.* with a Cloke of Felt or Sheep-skin knitted on the Shoulder with a tagged Point: This Cloke reaches but to half-way of the Thigh, and when they are in the Field they turn it to the side from whence the Wind and Rain comes. They wear Boots of Horse-skin Leather made very clouterly, and round Bonnets, but pretty broad, of coarse Felt or black Cloth, much of the Fashion of those used by the *Daghestan Tartars.*

Their Arms are Bows and Arrows, but many of them at present begin to handle Fire-Arms, and that with much Skill.

The *Circassian* Women are esteemed the *Women the* handsomest Women in the Universe, being *beautiful-* commonly tall and well shaped, with a true *lest in the* Complexion of Lilies and Roses, the finest *World.* black Eyes in the World, their Hair the same, beautiful Arms and fine Breasts; and besides all that they are very affable, complaisant, and exceeding airy, which is somewhat singular in the Women of that Continent. Their Husbands have the Qualification of being very convenient Husbands, giving their Wives all sorts of Liberty with other Men, and even with Strangers; and as they are most of the time employed Abroad in Hunting or keeping the Cattle, their Wives have the best Opportunity in the World of obliging their Gallants with all the Conveniency imaginable: Nevertheless 'tis said they don't at all abuse that Liberty, and that besides the small Favours which they bestow *Don't abuse their* with Pleasure on those who know how to re-*Liberty.* ceive

Free but
honest.

ceive them in a proper manner, I mean by way of Presents, they very strictly preserve the Fidelity promised to their Husbands, giving for reason that it would be a great piece of Baseness in them to deceive their Husbands at a time when they trusted intirely to their Honesty.

Have the
Art of making a
Hand of
their Lovers.

These Beauties are very dextrous at searching the Pockets of their Adorers, and claiming as their own whatever they see. They are also well vers'd at making their Lovers pay sufficiently for the Kisses and other little Familiarities which they grant them, and are never tir'd of asking Presents.

Summer
Habit.

In the Summer they wear only a single Shift of colour'd Calico slit down to the Navel, and in Winter they cover themselves with furr'd Gowns, such as the *Russian* Women commonly wear. They cover the Head with a sort of black Bonnet, which becomes them very well; and the Widows fix behind this Bonnet a blown Bladder cover'd with some Crape or other thin Stuff of divers Colours; they wear several Strings of large Pearls of colour'd Glass about the Neck, the better to make the Beauties of their Necks observ'd.

Glass
Necklaces.

This surprizing
Difference,
whence.

This extraordinary Difference which is found betwixt the two Sexes of this Country, the Men being all very ugly, and the Women on the contrary surprizingly beautiful, affords Matter to exercise the Speculations of Philosophers and Naturalists; especially if to this we add, that the few ill-favour'd Women which one sees in this Country are so frightfully ugly, that they seem to be loaded with the Deformity of all the Women in the Nation.

Circumci-
sion.

The *Circassians* circumcise and observe several other Ceremonies, which shew they pretend to be

be *Mohammedans*; but they have neither *Mullas* nor *Moskees*, nor make use of the *Alcoran*.

As *Mohammedans*, they are allowed * as many Wives as they can maintain, tho they seldom take more than one. When a Man dies without Children by his Wife, his Brother is obliged to marry the Widow in order to raise up Children to the deceased: They express much Sorrow at the Death of any of their Parents, so far as to tear off their Hair and scratch their Faces. They bury their Dead very honourably, and let the Family of the Deceased be ever so poor, they do not fail to build a little House over the Grave; and these little Houses are more or less adorn'd according to the Substance of the Defunct. At the Interment of any Person of Distinction they sacrifice an Ox, which is chosen for that Purpose with very extravagant Ceremonies; the Skin of this Ox is hung afterwards upon a high Pole in the middle of the Village, before which the *Circassians* go and make their Adorations with much Fervency, and that this Skin must continue there till the Death of some other Person of that Quality puts another in the Place of it. In this consists almost all the Religion of the *Circassians*; nevertheless the *Greek Religion* begins at present to make great Progress in that Country.

The *Circassians* are good Horsemen like all the other *Tatars*. They subsist by Hunting, by their Cattle, and by Husbandry; yet that does not hinder them to be great Robbers when an Opportunity offers; however, without using that Force and Violence which the *Tatars* of *Daghestan* their Neighbours do.

[* No Mohammedan is allowed more than five Wives by their Law.]

Dwellings. They dwell in Winter in little Towns and Villages, which consist generally of very sorry thatch'd Houses, and in Summer they go and encamp the best part of the time in Places where they find good Pasture.

Country very barren towards the Caspian. Towards the Coasts of the *Caspian Sea* the Country of the *Circasses* is very barren, and from the River *Kiselaer* to the Mouth of the River *Volga*, which contains a Space of above fifty *German Leagues*, the whole Country is only one vast dry Plain, where nothing is to be found but some great Holes of Salt or stagnant Water, which renders the Passage by Land from *Astrachanto Derbent* very dangerous and difficult; but towards the Frontiers of *Daghestan* and *Georgia*, this Country is very fine, and produces all sorts of Plants and Fruits in great Plenty. There are also Silver Mines in *Circassia* towards the Mountains of *Caucasus*, the Mineral of which has been proved very rich in several Essays which have been made of it; but the Junctures of Times would never hitherto permit working in them.

Very good towards Georgia and Daghestan.

Silver Mines.

Circassian Horses. 'Tis from the mountainous Parts of this Country that those *Circassian Horses* come, so much esteemed in *Russia*, that one of them bears a Price of two hundred Ducats when it is of a good breed. These Horses are far from handsom, seeing they have long Legs, no Belly nor Buttocks, a long stiff Neck with a great Head; but their Merit lies in being exceeding swift, and going at a great Rate, which partakes of the Amble, and that so fast that another Horse must always be upon a full Gallop to keep up with one of them, while the *Circassian Horse* never goes out of his ordinary Gate. A very little Food serves them, and in case of need even the Moss which grows about the Shrubs will suffice;

suffice; tis also said that they lose their Quality, and become heavy when they are taken care of, and kept like our Horses.

The *Circassians* have particular Princes of ^{Princes of} their own Nation whom they obey, and these ^{their own} are under the Protection of *Russia*, which is in ^{protected} Possession of the Capital of the Country called *Terki*, where the most powerful Prince of the Country resides: The *Circassians* may make in all about 20000 armed Men. See the Travels of *Olearius*.

S E C T. II.

Of the Country of DAGHESTAN, and the
DAGHESTAN *Tatars*.

THIS Country of *Daghestan* extends in ^{Extent.} length from the River *Bustro* which falls into the *Caspian Sea* at 40 Deg. 20 Min. Latit. to the Gates of *Darbend*, and in breadth from the Shore of the *Caspian* to within six Leagues of the Town of *Erivan*; it is altogether mountainous, but for all that it is very fertile in those Parts where it is cultivated.

'Tis from these Mountains that the Country ^{Name.} derived its present Name, *Tag* signifying in the *Turkish* Language a Mountain, and *Taghestan* or *Daghestan*, as they commonly pronounce it, a Country of Mountains. See thereupon the Voyages of *Olearius* and *Tavernier*.

The *Tatars* who at present possess the Coun- ^{Most ill-} try of *Daghestan*, where they retir'd at the same ^{favour'd} time and on the same occasion with the *Circas-* ^{of all the} *sians*, are the most ill-favour'd of all the *Mo-* ^{Tatars.} *ammedan Tatars*: they are commonly below
the

the middling size, but strongly set; they are very swarthy, and they have some Resemblance of the *Callmaks* in the Nose, and the nearness of their Eyes, which are well enough cut according to the taste of the other *Mohammedan Tatars*: Their Hair which is very black and coarse like Hogs Bristles, is cut so that it does not fall quite so low as the Shoulders.

Habit. They wear Gowns of a kind of very thick dark grey-colour'd or black Cloth, which falls as low as the Calf of the Leg; over which they throw a short Cloke, or instead of the Cloke two Sheeps Skins sewed together. They cover the Head with a sort of square Bonnet of thick Cloth, which they line in Winter with some Skin, and their Shoes and Stockings consist in a sort of Shoes made of one Piece of Sheep or Horse Skin sewed together on the top of the Foot.

Women. Their Women are habited suitably; they go with the Face uncover'd after the manner of the other *Tatar* Women, and would not be unhandfom, if the ugly Habits which they wear did not disfigure them so much.

Arms. The Arms of the *Tatars* of *Daghestan* are the same as those of the other *Mohammedan Tatars*, to wit the Bow and Arrows, the Sabre, the Lance, and the Javelin; nevertheless some of them now-a-days begin to use Fire-Arms, which however they don't well understand how to manage.

Cattle. Their Horses are very small, but exceeding swift and expert in climbing the Mountains. They have great Troops of Cattle, of which they leave all the Care to their Wives and Slaves; for the Men put themselves under Arms as soon as they rise, and do nothing all the Day but look out for an Opportunity to execute some

some Designs after their Fashion, which are ^{steal and} much the same as those of our Highwaymen. ^{sell Women} All the Strangers who fell into their Hands are ^{and Chil-} quite stript and made Slaves of without Cere- ^{dren} mony; neither do they lose any Occasion to ^{from one} steal Women and Children out of *Circassia*, *Georgia*, and other neighbouring Countries, and for want of such they steal Women and Children from one another, and go sell them at *Darbend* or at *Erivan* and *Teflis*, according to the Circumstances of Trade and Time.

They profess the *Mohammedan* Religion, but ^{Moham-} they take no great care to observe the *Alcoran*. ^{medans}

They obey diverse petty Princes of their Na- ^{Govern'd} tion, who take the Title of Sultan, and who ^{by several} are as great Robbers as their Subjects. Amongst ^{Sultans} these Princes there is one who is as their *Chan*, ^{under the} *Shemkal*: with a kind of Superiority over all the rest, to whom they give the Name of *Shemkal*. This ^{Manner of} Dignity is elective, and the Election is made ^{Election.} by means of an Apple which the Head of the Law casts in the middle of a Circle, where all the Princes of that Nation are rang'd for that Purpose, which ought to be a kind of Lot; but the good Man knows how to cast the Apple so that it shall only hit him to whom he would have that Dignity fall: nevertheless the other Princes obey the *Shemkal* only just as much as they please.

As barbarous as the *Daghestan* Tatars are, ^{Daghestan} they have nevertheless one very good Custom ^{full of} which they carefully observe, *viz.* that none ^{Fruit Tree} among them shall marry till he has planted 100 ^{Forests.} Fruit Trees in a Place mark'd out; insomuch that one finds, every where throughout the Mountains of *Daghestan*, Forests of all sorts of Fruit Trees.

Forces.

All the Forces of the *Daghestan Tatars* may amount to about twenty thousand Men or more.

Live in Towns.

They dwell in Towns and Villages built much after the *Persian* Manner, but not quite so handsom.

Boinak Seat.

The Town of *Boinak* is the Residence of the *Shemkal*, and that of *Tarku* the most considerable one in the Country.

Independent.

They have preserv'd themselves hitherto entirely Independent of the neighbouring Powers, in which the Mountains of the Country, inaccessible to all but those who know the Passages of them, have always been of great Service to them.

Opposed the Czar in 1722.

When the late Emperor of *Russia* went in 1722 to take the City of *Darbend*, he found much Resistance in his March from the *Daghestan Tatars*; but the Fortrefs of *St. Andrew* which the *Russians* have built since in the heart of their Country, to the North of the Town of *Tarku*, on the Shore of the *Caspian* Sea, almost half way between *Darbend* and *Terki*, is a Curb to them, and promises fair one Day for constraining them to submit intirely to the Obedience of *Russia*, provided it can maintain it self in the Conquests which the late Emperor has made on that side.

S E C T. III.

Of the ALANS or ALAINS, an Independent People of the Mountains.

THE Nation which is known at present by the Name of *Alans*, inhabit the Mountains of *Caucasus* between the *Black Sea* and the *Caspian*, to the East of the *Abasses* and North of *Georgia*; they are very ill-favour'd, but of Stature tall and loose, very resolute, and extremely dextrous in the Use of all sorts of Fire-Arms; they have also the Skill to make their own Muskets, and very good Powder, tho otherwise they live in extreme Poverty, having only their Cattle and Hunting to subsist on.

They dwell in little Villages, and have their particular Chiefs, whom they obey independent of any other Power. They pretend to be Christians as well as the *Abasses*; and it is plain they have had the same Reason which those had to confine themselves within the Mountains of *Caucasus*, since the Country of *Daghestan*, which they heretofore possessed, is at present in the Hands of *Mohammedan Tatars*.

Among the other barbarous Nations who came to invade the *Roman Empire* after the Death of *Augustus*, the *Alans* were one of the first; but tho they harass'd that Monarchy more than a whole Age, and ravaged *Europe* from one end to the other, we are yet to seek from whence they certainly came; and all which has been written thereupon to this time is only founded upon very uncertain Conjectures: the only thing which appears probable with regard

to them is, that they have issued somewhere from the North East of *Europe*, but from what Province we are intirely ignorant of. Nevertheless as the Oriental Authors unanimously agree to place a certain People whom they call the *Alans* in the Country, which is known to us at present by the Name of *Daghestan*, and that at present there is found a Nation of that Name in the Mountain of *Caucasus*, it is very likely that the *Alans* who invaded the *Roman Empire* came from this Country.

S E C T. IV.

Of the ABASSES, an Independent People of the Mountains.

Abasses
Independent.

Once powerful.

Handsom
but great
Robbers.

THE *Abasses* are certain People inhabiting the Mountains of *Caucasus* on the side of the *Black Sea* towards the 45th Deg. of Latit. for it is certain that these *Abasses* had been much more powerful in the Ages past, and that their Country extended heretofore as far as the *Caspian Sea* towards the North of *Daghestan*; but since the *Tatars* have extended themselves on that side, the *Abasses* as well as divers other People who dwelt of old between the *Black Sea* and the *Caspian*, have lost Ground and been obliged at last to shut themselves up in the Mountains of *Caucasus* to shelter themselves from the Insults of those bad Neighbours.

The People who are known at present by the Name of *Abasses* are very beautiful and well shaped, but great Robbers; for they steal one another whenever they can, and sell them to the
Turks,

Turks, who are very fond of Slaves of this Na- ^{Breed}
 tion, because they are commonly handfom and ^{much Car-}
 ingenious; they live by Hunting and their Cat- ^{tle.}
 tle, of which they breed very numerous Drovers
 in the fine Valleys which are inclosed in those
 Mountains.

They don't dwell in Towns or Castles, but ^{Live on}
 several Families join together and take Posses- ^{Hills.}
 sion of the Top of some Hill which they find
 for their Conveniency, and there built Cabins
 to lodge in the best they can; they take care
 to fortify their Habitations with good Hedges
 and Ditches against any Surprize from the
 neighbouring Villages, who continually seek
 to make Slaves one of another for Profit sake.

They have petty Princes or Chiefs of their ^{Princes}
 Nation who govern absolutely; they pretend ^{absolute.}
 to be Christians, but have neither Church nor ^{Christians.}
 Priest; they don't inter their Dead, but put
 their Bodies in Chests made of some Trunk of ^{Burials.}
 a hollow Tree, and hang them in that Manner
 on a Tree, observing to hang one Part of the
 Moveables of the Deceased about those airy
 Tombs. See the Relation of *Colchis* by *P. Lam-*
berti.



C H A P. XIII.

A DESCRIPTION of SI-
BERIA.

S E C T. I.

The Bounds, Extent, Climate of Siberia, and of the Discovery and Conquest of it by the Russians.

Bounds.

THE Country which is known to us at present by the Name of *Siberia*, comprehends the most Northern Part of *Asia*, being bounded by the Sea of *Japan* on the East, by *Grand Tataria* on the South, by *Russia* on the West, (from which it is separated by the beginning of *Mount Caucasus*) and by the icy Sea on the North; so that *Siberia* in its present Condition might contain about eight hundred *German* Leagues in its greatest Extent from West to East, and near three hundred Leagues from South to North.

Extent.

Climate.

As this vast Country is situate between the 50th and 70th Deg. of Latit. it must needs be very cold in the most northern Parts of it, and the rather because there is nothing to cover those Quarters against the Violence of the North Wind, which reigns there almost three quarters of the Year; because as one advances towards the Coast of the icy Sea, the Mountains of that Country, in other Parts very high, grow level insensibly, in such manner that at length you find nothing but vast Plains cover'd with little Fur Trees and other Shrubs, and interspersed from time

The Coasts of the Icy Sea level.

time to time with little low Hills, which give full Liberty to that terrible Wind to penetrate into the most remote Cantons of *Siberia*.

Siberia has been wholly under the Obedience of the *Russians* for these 130 Years past; 'tis of that Conquest our Author speaks, p. 209. which happen'd on this Occasion: In the Reign of the Czaar *Ivan Wasilowitz*, there was a Colonel of the *Cosaks* of *Don* called *Yermak Timofewitz*, who having for a long time rang'd about the *Occa* and *Volga* with some thousand *Cosaks*, pillaging and ravaging all the Towns and Villages thereabouts, found himself at last so press'd by a great Number of Troops which were sent after him on all sides, that not being able to recover the Habitations of the *Cosaks*, which they had taken care to intercept, he was obliged after having lost in several Engagements the best part of his Men, to return up the Rivers *Kama* and *Susawaya*, to try to shelter himself from the Punishment which he knew to be due to his Actions.

In this desperate Situation he propos'd to one *Strobanoff*, who possess'd much Lands about the River *Susawaya*, that if he would give him Boats and Men to assist him in drawing those Boats over the Mountains, he would fall down the *Tura* with the eight hundred *Cosaks* which still remain'd with him, and see if he could take the Towns of *On Zigidin* and *Siber*, called at present *Tumeen* and *Tobolskoy*, which were the only Towns then in all *Siberia*. *Strobanoff* fearing to make this Man desperate by rejecting his Request, and finding an Advantage on the other hand in removing the *Mohammedan Tatars* from his Borders, accepted the Proposal, and assisted him generously with whatever might be necessary on that Occasion.

Yermak
surprizes
On Zigidin
and Siber.

Drives
Kutzium
Chan out
of his
Kingdom.

Resigns his
Conquest
to the
Tsar.

Yermak
killed.

Militia of
Siberia
called Co-
saks in ho-
nour of
this Con-
quest.

With this Assistance *Yermak Timofewitz* descended the *Tura* with his *Cosaks*, surpriz'd the Town of *On Zigidin*, now called *Tumeen*, and from thence went and seized the Town of *Sibir* or *Tobolskoy*, drove out *Kutzium Chan* who then reigned there, and took his Son Prisoner : but considering afterwards that it would be impossible for him to stand his Ground with so few Soldiers against so many thousand *Mohammedan Tatars*, as soon as they should have recover'd their first Surprise, he sent the Son of *Kutzium Chan*, named *Altanay Sultan*, to *Moscow*, and offer'd his Conquest to the *Russian* Court in expiation of his Crimes ; which having been readily accepted, *Yermak* had his Pardon, and a good Number of Troops were immediately detach'd to take Possession of that Country ; and from that time forward the *Russians* have every Day more and more advanced in *Siberia*, till at last they have reach'd the Shore of the Sea of *Japan*.

Yermak Timofewitz lost his Life soon after his successful Expedition ; for falling down the *Irtis* with some Boats, he was surpriz'd in the Night by a strong Party of *Tatars*, who cut him in pieces with most of his Men : and as this Conquest was owing to the *Cosaks*, they were willing to leave them the Honour of it ; so that as often as they sent Troops thither they were incorporated with the *Cosaks* : And this is the reason that all the Militia of *Siberia* to this Day bear the Name of *Cosaks*.

[In the Reign of the *Tsar Phedor Evanowitz*, the Country of the *Samoyeds* and North Part of *Siberia* was discover'd, as shall be related in our farther Account of *Tatary*.]

S E C T. II.

The Soil, Product, Coin and Trade of Siberia.

THE northern Part of *Siberia* produces no North
 sort of Grain nor Fruit; so that all that ^{part quite} lies beyond 60 Deg. of Latit. is wholly uncultivated; and the *Russians* who are settled in the few Towns which are on that side are obliged to fetch the Grains they stand in need of for ^{South part} their Sustenance from the other Parts situate to ^{exceeding} the South, which are extremely fertil, notwithstanding the Cold is even there very piercing. ^{fertil.}

The best till'd Cantons of *Siberia* are at pre- ^{Places in} sent about the Rivers *Tobol*, *Nevia*, *Iset*, *Ishim*, ^{Siberia} and *Tebenda* to the West of the *Irtis*, as also the ^{best cultivated.} Banks of that River from *Tobolskoy* to the South of the Town of *Tara*; all those Quarters being cover'd with Villages and great Burrows on account of the great Fertility of the Country. The Lands about the Town of *Tomskoy* to the East of the *Oby*, as also the Banks of the *Yenisea* from the Town of *Abakan*, as far as that of *Yeniseiskoy*, are likewise well cultivated; so is all the Country about the Lake *Baikal*, from the Town of *Ilimskoy* situate to the North of the River *Angara* to the Town of *Nerzinskoy* on the River *Shilka*, and from the Town of *Selinginskoy* to the North of that of *Kirenskoy* near the *Lena*; in short all the southern Part of *Siberia* is of a wonderful Fertility, and needs only Cultivation to produce in abundance all the Necessaries of Life.

The Pastures there are excellent, and the ^{Mines of} Rivers swarm with Fish; nor are there wanting ^{Copper} Mines, witness the Copper Mines near *Nerzin-* ^{and Iron.}

skoy, and the Iron Mines of *Uktus* and *Congur* towards the Frontiers of the Kingdom of *Cafan*, which they are actually at work upon.

Gold and
Silver pass
as Com-
modities.

As Silver is very scarce in *Siberia*, all Provisions and other Merchandizes of the Country grow there very cheap, and all Business is carry'd on in way of Exchange by receiving Goods for Goods, according as the Parties shall agree among themselves about the Value. Gold and Silver which is brought there from *China*, as well as the Gold Dust which the *Buchars* bring there in time of Peace, are receiv'd only as Merchandizes.

Beasts and
Birds be-
come
white in
Winter.

All *Siberia* is full of Beasts, whose Skins are fit to be employ'd in furring, as well as all sorts of Game; and 'tis remarkable that towards the Coasts of the icy Sea all the Beasts become white like the Snow in Winter, as also one part of the Birds. 'Tis only in *Siberia* and the Provinces depending of it that they find the black Foxes, and Zibelins as well as the Glutons: and the fairest Skins of Ermins and Lynx come likewise from thence: Castors are also found there in plenty, and those of *Kamtzchatzka*, among others, are of an extraordinary size.

All the
rich Skins
carry'd in-
to the
Treasury.

As all these Skins are very precious and rare, none are suffer'd, be they who they will, to trade in them, but the Inhabitants of the Country who have of them are obliged to carry them to the Commissioner of the Treasury, who must pay them at a fixt Price. But that gives occasion to all sorts of Impositions: nevertheless there is yearly carry'd out of *Siberia* a prodigious quantity of these sorts of Skins, by the Connivance of those who are paid to hinder their carrying out, for they search in several Places those who pass out of *Siberia* into *Russia*, in order to prevent their carrying any choice Skins

Great
Quanti-
ties car-
ry'd out by
Conni-
vance.

Skins with them which are raw; but a small Gratification settles that Affair. With the other ordinary Skins the Inhabitants of the Country are allow'd to traffick as much as they please.

The Zibelins are a sort of Martins which are Zibelines found no where but in *Siberia*, and the Countries *a sort of Martins* depending on it: They are bigger than the common Martins which are found in the North Parts of *Germany*; but excepting that they resemble them perfectly. For the Zibelins to be beautiful, the Hair should be close, of a fine dark brown Lustre, and interspersed with thin white Hairs; the best come from *Jakutskoy* and about the River *Lena*. They shoot them commonly with Arrows of Wood, rounded at the end that they might not make Holes in the Skin. In the choicest Furs they employ only the Back of the Zibelins; the Bellies which are of a bright brown are kept for the inferior sort. And of the Tails of these Animals are usually made those Zibelin Tippetts and Muffs which our *Dames* wear in Winter.

As all the People of that vast Continent which we call *Siberia* pay their Contributions in Skins, and as also all the best Skins ought to be sold by the Inhabitants to the Commissaries of the Treasury of the Crown at a certain fixt Price, they not being permitted to trade freely but with the worst sort; 'tis easy to conceive that there ought to enter yearly a prodigious Quantity of valuable Skins into the Magazines of the Court of *Russia*; and forasmuch as the Consumption which is made of them in *Europe* is not great enough to be able to empty them intirely, besides that they take care not to let too many Skins go out at a time, for fear of lowering the Price too much in foreign Countries; the Contiguity of the Estates of *Russia* with

with those of *China* since the *Mungals* of the East are in possession of it, has made them think of the Establishment of an advantageous Trade with that Empire for the Sale of those Skins which are in great request in *China*; and it was first agreed with the Court of *China*, that there should yearly arrive at *Pekin* a Caravan of *Siberia*, with Skins and other Merchandizes of that Country growth; that the said Caravan should enjoy a full Liberty of Trade during its Stay in *China*, and that it should be permitted at its Return to import as much Merchandizes of the Growth of *China* as it should think fit; that the Expenses also of the Caravan should be entirely defray'd by the Court of *China*, from the time of its Entrance within the Dominions of that Empire, till its Departure out of it again on its Return; and that the Subjects on both sides should enjoy a full Exemption from all Customs at going out and coming in, and from all other Imposts, with regard either to themselves, or their Merchandizes.

Interrupt-
ed.

The Commerce subsisted for several Year on that Footing between *Siberia* and *China*, greatly to the Advantage of the Court of *Russia*: But since the last Broils that happen'd between *Russia* and *China*, on account of the Town of *Albassin*, the *Chinese* have begun to perplex exceedingly the *Russian* Caravans; and as they are not so much under a Necessity at present to fetch their Skins from *Siberia*, since the *Mungals* of the East have extended their Dominion along the Banks of the River *Amur*, where much *Zibelins* and other Skins are found, tho they are not so valuable as those which come from *Siberia*; they have by little and little not only very much limited the Commerce of Caravans, but they have also refused them entirely the

the Entrance of their Dominions, upon the least occasion of Complaint which they thought they had, which has very much prejudiced the Trade of *Siberia*.

It is true that the Court of *Russia* having sent in the Year 1719, Mr. *Ismaïlof* to *Pekin* in quality of Envoy Extraordinary, he found means to accommodate in some measure all the Differences with relation to Commerce, and even to bring the late Emperor of *China* to agree to the Residence of an Agent sent from the Court of *Russia* at *Pekin*, to cultivate the good Understanding between the two Empires: but the *Chinese* having sent back of a sudden in the Year 1722 the aforesaid Agent, upon some new Pretence of Discontent, the Court of *Russia* was resolved to come to a new Rupture with *China*, when the Death of the Emperor of *China* happening in the Month of *September* of the same Year 1722, put off at first for some time of China the Execution of that Design, which the Death of the late Emperor of *Great Russia* quite laid aside, insomuch that the Affairs there are much upon the same Footing still; and since the Year 1722 there have gone no *Russian* Caravans to *Pekin*.

Those Caravans are under the Direction of *Kaira-* a Commissary, who receives on the Account of the Treasury of *Siberia* all sorts of Skins and Merchandizes of the Growth of the Country, at the Price which the *Zelawalnicks*, or sworn Appraisers of the Treasury set upon them, and which is either high or low according as he knows how to manage his Affairs with them; it ought to pay the Price of them at its Return; either in *Chinese* Commodities or ready Money: and to the end the Caravan may trade to the best Advantage, 'tis forbidden under pain of Death

Death to all the Subjects of *Russia* to traffick in those sorts of Merchandizes with the Subjects of *China*: nevertheless enough of that is done by Connivance of the Waywodes, or Governors of the Frontier Towns, who find their Account in it, for which the last Treaty between *Russia* and *China* has furnish'd them with a very convenient Opportunity; for as it is thereby agreed, that the Subjects of *Russia* might have full Liberty to come with certain small Wares, and especially Skins of *Russia*, to trade with the *Mungals* at *Urga*, they never fail under that Pretence to carry there the finest Skins of *Siberia*, which the *Chinese* come there to buy in so great Abundance, that the last Caravans which went from *Siberia* to *Pekin*, had much ado to sell their Merchandizes at a moderate Price, they found the *Chinese* so over-stock'd with Skins brought out of *Siberia* in that manner.

Commissa-
ries of
Siberia
corrupt.

Mean time to do Justice to every one, it must be confess'd that the bad Conduct of most of the Commissaries of the Caravans of *Siberia* has contributed much to give the *Chinese* a Disgust to that sort of Commerce; for instead of having taken care to give these Commissions to Men of Understanding and good Conduct, they usually favour'd in times past none but Cheats, whose only Merit consisted in being made for the Intrigues of the Governors, and knowing how to rob the Treasure of the Crown, and give them a good Share of it; and as, for the rest, they were only complete Debauchees and Drunkards, 'tis easy to imagine what Order they were capable of preserving in the Caravan, which was sometimes compos'd of near a thousand Persons: For the *Russian* Carriers and Grooms finding the *Aqua Vitæ*, of which 'tis well known they are great Lovers, at Freecost

in

in *China*, by virtue of the Conventions which obliged the *Chinese* to defray the Caravans, God knows if they fail'd to take their swing of it; and then when they were very drunk, they went and committed a thousand Disorders in the Streets of *Pekin*, beating and insulting indifferently all those whom they met in their way; which they might do with the greater Assurance, because it was severely forbidden the Inhabitants of the Town to abuse any *Russian* on any Account whatsoever: and instead of the Commissary doing good and speedy Justice as he ought to the *Chinese*, who came to make their Complaints to him on the like Occasions, he was very often himself the Author of those Disorders, and by his Example encourag'd the others in all sorts of Brutalities. Among the rest, a certain *Callmak*, whom the *Knees Gagarin* sent with the Caravan in quality of Commissary, in the Time that he was Governor of *Siberia*, surpass'd all others in these fine Qualifications; and in regard he more than that undertook to abuse excessively the *Chinese* who owed Money to the Caravan; the *Chinese* who were just at that time in War with the *Callmaks*, imagin'd that it was with a Design to insult them that they sent that Brute among them: And since that time they have taken an intire Disgust against Caravans.

S E C T. III.

*The Inhabitants of SIBERIA.**Inhabitants of Siberia.*

THIS Country is at present possessed by three sorts of Inhabitants, *viz.*

1. The *Pagan* People, who are the antient Inhabitants of the Country.
2. The *Mohammedan Tatars*, who are those from whom the *Russians* have conquer'd it.
3. The *Russians*, who are at present Masters of it.

§ 1. *The PAGAN Inhabitants.**Victuals.*

All the heathen People which inhabit *Siberia* lead exactly the Life which is described, *p. 35.* They cannot but think it the Height of Folly to feed and take care of Animals in order to eat the Flesh of them, since others are to be found nourish'd and look'd after by Nature her self for that Use. They seldom dress their Flesh, and never their Fish; but they dry it in the Sun in Summer, and eat it in that manner without Salt or any other Seasoning: And when they have a mind to treat themselves handsomely, they dip their dry Fish in Fish Grease.

Drink. Habits.

Their common Drink is Water, and when they have kill'd some Beast, they drink the Blood of it reeking hot with as much Pleasure as we would the best Wine.

Clothes.

Their short Habits are usually made of the Skins of Fishes, or young Foxes and Dogs; and in the Winter they cover themselves with long Coats

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Coats of the Skins of Rein Deer or Bears, which are a kind of riding Cloaks to guard the whole Body from the terrible Cold of these Climates.

They are so lazy, that they do not without Difficulty prevail upon themselves to make in the Summer their Provision of Fish for the Winter; and it is very rare to find any of them who think of the Year which is to come: All their Riches consist in Dogs and Rein Deer, which serve them instead of Horses. In this poor Condition they think themselves no less happy than the best furnish'd Nations, and when any one goes about to remonstrate to them that they live more like Beasts than Men; their usual answer is, That their Forefathers in all Times have lived after the same Fashion, and that they are resolved to do the same. That with regard to the present time, they see many ^{Notions of} of the *Russians*, who notwithstanding they al- ^{Happiness} ^{in this} ^{World.} most toil themselves to death with Working, and pretend to be of a Religion all Divine, yet are more unhappy than themselves; and as for what concerns Futurity, as that is very uncertain, they leave it to the Disposal of the Creator.

The *Pagan* People who inhabit *Siberia* are divided into several Nations; the principal of which are,

I. *The W O G U L I T Z I.*

All the Country about the *Tura* from the aforesaid Mountains [which separate *Siberia* from *Wogul-Russia*] to the River *Irtis*, drawing towards *Sa-itzi-maroff*, is inhabited by a Nation which the *Russians* call *Wogulitzi*: 'Tis commonly suppos'd that this Nation is a Branch of the *Tatars*; but

as

as the *Wogulitzes* are *Pagans*, and of the grossest sort, and that all the other *Tatars* who dwell on that side, whether in *Siberia* or in the Kingdoms of *Casan* and *Astrachan* make profession of the *Mohammedan* Worship, they ought rather to be reckon'd among the *Pagan* People of *Siberia*, than those at present called *Tatars*, besides they bear a greater Resemblance to the first than the last; but they are more civiliz'd than the other People of *Siberia*, because they dwell among the *Russians*, with whom they drove a great Trade before the Reduction of *Siberia*, under the Power of *Russia*.

More civiliz'd than
Siberians.

As gross as the *Paganism* is in which the *Wogulitzes* are involved, they have nevertheless Notions of an One God, Creator and Preserver of all Things; they believe all a Resurrection of the Dead, and a Recompense of Good and Evil after this Life; but that is in effect all. Nevertheless 'tis pretty remarkable, that they won't hear speak of the Devil; and when one urges them upon that Head, they say if there be one, it must not be that he can do them any harm, seeing they have no Instance of it among them.

All their Worship consists in this, that all the Heads of Families in each Village assemble once a Year at the end of Summer, and go sacrifice in some neighbouring Forest one of each Kind of their Cattle, the Skins of which they hang upon one of the fairest and straightest Trees of the Forest, and afterwards prostrate themselves several times before them, without making otherwise any Prayers: after which they eat the Flesh of those sacrific'd Beasts with great Tokens of Joy, and then return home: and doing this, they believe they have acquitted themselves towards God for all the rest of the Year. They cannot give any Reason or other Explanation of this pretended

pretended Sacrifice, contenting themselves with saying, that their Ancestors made use of the same, and that they thought themselves obliged to imitate them therein.

With so few sacred Ceremonies one will easily judge they have no need of Priests, neither do they care to have any. They bury their Dead clothed in their Habits; and if the Effects of the Dead will permit it, they put some Money with him in the Grave, which is no more than a Consequence of the false Notions they have of the Resurrection. They take as many Wives as they can maintain, and buy the Girls they have a mind to espouse of their Fathers, after which they go and lie with them without any other Ceremony, excepting that they usually invite the nearest Relations on both sides to a small Entertainment which they give upon that Occasion.

When the Wife is near her Lying-in, she retires into a Hut set up for that Purpose in some neighbouring Forest; and there after she has brought forth her Child, she is obliged to stay for two Months before she is suffer'd to return to her Husband; and during that time the Husband is to keep without seeing her. They very carefully observe not to marry within the prohibited Degrees, nor to marry again after the Death of any of their Wives before the Year of Mourning be out.

They go habited much like the *Russian* Peasants, and their Women like the Women of that Country. They dwell in Villages, and their Houses are built exactly of the Fashion of those which are seen in the Villages of *Russia*; but instead of Stoves which the *Russians* make use of, they have in the middle of the Chamber a Hearth, and a Hole a-top directly over the Fire-place to let the Smoke out. In Winter they

cover that Hole with a large Piece of very transparent Ice as soon as the Wood is burnt to Charcoal, which keeps the Heat in the Room at the same time that it serves them for a Window.

*Sit Crofs-
leg'd.*

They make no use of Chairs, but have a Bench quite round the Chamber of about an Ell high and two broad, on which they sit cross-leg'd after the *Tatar* Fashion; and this Bench serves them also for a Bed.

*Eat nei-
ther Chic-
kens nor
Swine.*

As there are but few Parts of the Country they live in where Corn comes to Maturity, they live almost all upon their Cattle, and by hunting Elks and other Fallow Beasts; but they eat neither Chickens nor Swine.

For the rest, the *Wogulitzes* are all subject to *Russia*, and live very peaceably on what they get by their Labour: They pay their Contributions in Skins to the Treasury of *Siberia*.

2. *The BARABINSKI.*

*Sort of
Callmaks.*

The *Barabinski* are a sort of *Callmaks*, and inhabit the Plains between the River *Irtis* and *Oby*: These People are partly under the Dominion of *Contaisb*, and partly under that of *Russia*.

*Much Furs
in their
Country.*

They live by Husbandry, their Cattle and Hunting; but as there are abundance of Furs in the Countries, which those inhabit who are under the *Russians*, they pay the greatest Part of their Capitation in Skins.

3. *The SAMOYEDS.*

*Samoyedi
Mantzela.*

The *Samoyeds* who dwell between the *Oby* and the *Lena*, towards the icy Sea, are called *Samoyedi Mantzela*, to distinguish them from the other

other *Samoyeds* who inhabit towards the northern Coasts of *Russia*, from the western Shores of the *Guba Tassaukoya*, to the Neighbourhood of *Archangel* and the River *Dwina*.

These People are the most stupid and poor ^{Most stupid} of all *Siberia*: Their Outside has a great Resem- ^{and poor of} blance of the *Callmaks*, excepting that they are ^{all the} neither so well shaped, nor so lusty; that they ^{Siberians.} have ugly Mouths, with hanging Lips, and are exceeding dull.

4. The OSTIAKS.

The *Ostiaks* dwell to the South of the *Sa-Ostiaks*. *moyeds*, about the 60 Deg. of Latit. from the Mountains which separate *Russia* from *Siberia*, as far as the River *Yenisea*.

The People of this Nation are shaped much ^{Shaped} like the *Russians*; but they are generally below ^{like the} the middling Stature. 'Tis suppos'd they are ^{Russians.} descended from part of the Inhabitants of *Welika Permia* in *Russia*; who, moved by their Adherence to Idolatry, quitted their Country, and came and settled in these Quarters at the time Christianity was introduced into that Province: At least we are assured that the Lan- ^{Their Lan-} guage of the *Ostiaks* has much Agreement with ^{guage.} the Jargon of the Inhabitants of the Province of *Permia*; and on the contrary no Affinity with the Language of the other Pagan People of *Siberia*, their Neighbours; so that they are ob- ^{Pagans.} liged to make use of an Interpreter in conversing with them.

5. *The TUNGUSI.*

Tongusi. The *Callmaks* and *Mungals* of the West breed no Cattle but what eat Grass, and above all Things they abhor Hogs; whence it is that they have given, in Contempt, the Name of *Tongus*, or Hogs, to certain People of *Siberia*, which dwell near their Frontiers, and whom we know at present by that Name; and as the *Mungals* of the East are not so scrupulous in that Point, seeing they breed Hogs in abundance, they give them likewise in derision the Name of *Tongus*; and hence it is that some take occasion to confound the *Mungals* of the East with those other *Tongus* or *Tunguses*, which we have spoken of.

*Mungals
of the East
confounded
with them.*

These People possess at present a great Part of the eastern *Siberia*, and are divided by the *Russians* into four principal Branches; which

4. Branches of them. are, 1. The *Podkamena Tungusi*, who inhabit between the River *Yenisea* and that of *Lena*, to the North of the River *Angara*. 2. The *Sabatski Tungusi*, who dwell between the *Lena* and the bottom of the Gulf of *Kamtzchatka*, about the 60th Deg. of Latit. to the North of the River *Aldan*. 3. The *Oleni Tungusi*, who live towards the Springs of the *Lena* and the *Aldan*, to the North of the River *Amur*; and, 4. The *Conni Tungusi*, who inhabit between the Lake *Baikal*, and the Town of *Nerzinskoy*, and along the River *Amur*.

Form.

'Tis easy to perceive that these People are of the same Race with the rest of the *Tatars*, because they have almost the same Inclinations as well as Aspect; nevertheless they are not quite so swarthy and ill-favour'd as the *Callmaks*, having

ving the Eyes much more open, and the Nose not so flat as these last: They are for the most part of Stature tall and robust, and generally more active than the other People of *Siberia*.

The *Podkamena Tungusi*, and the *Sabatski* differ but little in their manner of Living from the *Ostiaks* and *Samoyeds*, their Neighbours, to the West and North, except that in Summer both Men and Women go as naked as ever they were born, wearing nothing commonly but a small Hair Girdle of about a Span's breadth to cover their Nakedness. And to defend themselves from the Flies, which in Summer are found in prodigious Numbers all over the Countries of the North, and chiefly in those which lie most Eastward, they always carry upon the Arm a Pot with a Bit of rotten Wood kindled in it, the Smoke of which drives away those Insects. Their Hair is black and generally very long, which they tie together pretty close to the Head, and let them hang in that Fashion down the Back. In Winter they wear Clothes of the Skins of Stags or Rein Deer, the Hair outward, and close Breeches, Stockings and Shoes of the same Skins, and all of a piece. To ornament their Habits, they border them below with Dogs Skins, and instead of a Bonnet, they cover the Head with some piece of Skin which they fit according to their Fancy.

They make use of neither Hemp nor Flax, but they make their Cords and other sort of strong twisted Thread, which they may have need of in their little Household Affairs, of the Skins of Fish. They live in Summer by Fishing, and in Winter by Hunting, not knowing what it is to breed other Cattle beside Rein Deer and Dogs, which serve them instead of Horses;

Podkamena and Sabatski Tungusi.

Flies prodigious numerous in these N. E. Countries.

Winter Clothes.

Breed no Cattle but Rein Deer and Dogs.

and forasmuch as the *Sabatski Tungusi* make use only of Dogs in their Sleds, and that the Flesh of those Beasts makes all their Dainties, the *Russians* have given them that Name which signifies the *Tunguses* of the Dogs.

*Believe in
one God,
but wor-
ship their
Idols.*

They acknowledge one God Creator of all Things, but that is all; for they neither honour him or ever pray to him, and in all Emergencies of Life they address themselves to Idols resembling human Creatures, which every one makes for himself the best he can out of a Piece of Wood; and they honour or abuse these Idols according as they think they have reason to praise or complain of them. They have no other Priests than some *Shammans*, whom they consult rather as Sorcerers than Priests.

Burials.

They expose their Dead on Trees till they are quite rotten, after which they bury them with the Face to the East. They make all sorts of black Marks on the Face and Hands, which serves for an Ornament to the Women, and to the Men for a Name to make themselves known to those with whom they may have contracted.

*Mark
their Fa-
ces with
black Spots.*

*Oleni
Tungusi.*

The *Oleni Tungusi* live also by Hunting and Fishing; but at the same time they feed on Beasts, and go clothed the same way in Summer as in Winter with the Skins of Sheep or young Deer. They wear their Hair like the other *Tunguses* we have spoken of, and make use of Bonnets of Fox Skins, which they catch in cold Weather.

*Strange
way of
Swearing.*

They have a singular way of taking an Oath: for he who is to do it takes a Dog, and having laid him on the Ground, he runs a Knife into his Belly under the Left Fore-leg, and at that Orifice sucks out all the Blood to the last Drop, 'Tis the greatest Confirmation they can give to

a thing, seeing they are firmly persuaded that the Blood of the Dog will not fail that Instant to suffocate him, who has the Rashness to commit a Perjury of that Nature.

The *Conni Tungusi* are the least barbarous of *Conni Tungusi*. all these People; they feed like all the rest on their Cattle, and clothe themselves much like the *Mungals*, whom they resemble much in every thing. They cut their Hair after the Fashion of the *Callmaks* and the *Mungals*, and use the same sort of Arms which they do, except the Sabre, which they have not had the Use of yet.

They don't cultivate the Land; but instead of ^{Use as} Bread they make use of the Roots of yellow Lilies, which grow in great plenty in those Parts, of which they make a sort of Meal after they have dried them; and of this Meal they make a Spoon-meat which they reckon very delicious. They also eat very often these Roots when they are dried, without making Meal of them.

They are good Horsemen, and their Wives ^{Women} and Daughters ride as well as themselves, and ^{ride and} never go out without being well arm'd; hav- ^{use Arms.} ing also the Reputation of managing their Arms very dextrously.

All the *Tunguses* in general are exceeding *Tunguses* brave and robust; they all dwell in moving ^{brave.} Huts or Houses. Their Religion is nearly the same with them all, and they all take as many Wives as they can maintain.

There are but a small Number of the *Conni Tungusi* subject to *China*, all the rest of those People are under the Obedience of *Russia*, which has from them the finest Skins which come from *Siberia*.

6. *The BURATTI,*

A sort of Mungals. The *Buratti* inhabit to the South of the River *Angara*, between the *Yenisea* and the *Selenga*, and are a sort of *Mungals*.

These People feed on their Cattle, and are tall and strong; but not by a great deal so swarthy as the other *Mungals*.

7. *The YAKUTI,*

Most ingenious of the Pagan Inhabitants. The *Yakuti* inhabit all along the *Lena*: These People are made much like the *Tunguses*, and are the only Inhabitants throughout *Siberia* who make use of Rein Deer to ride on. 'Tis said they have more Wit, and consequently more Malice also than the other Pagan People of that Continent.

8. *The YUKAGRI,*

Like the Samoyeds. The *Yukagri* inhabit towards the Coast of the icy Sea, to the East of the Mouth of the *Lena*. They don't differ much from the *Samoyeds*; nevertheless they are not altogether so stupid and ill favour'd as those.

9. *The TZUKTZCHI;*10. *TZCHALATZKI;* and11. *OLUTORSKI.*

Just in the N.E. Point of *Asia*, and about Cape *Suetoinos* dwell two confederate Nations called the *Tzuktzchi*, and the *Tzchalatzki*; and Southward of them towards the Shores of the Eastern

Eastern Sea, another called the *Olutorski*, who ^{Olutorski} are the most fierce of all the People of the North ^{fiercest of all the} of *Asia*. They will not by any means trade ^{People of the North.} with the *Russians*, of whom they inhumanly kill as many as fall into their Hands, and when any of them fall into the Hands of the *Russians* they kill themselves; for which reason the *Russians* were obliged heretofore to travel along the Coast of the Gulf of *Kamtzchatka* to enter into this Country, in order to avoid encountering Parties of these People; but for some Years past they have begun to go there by Water, passing over from the River *Ochota*, about the 55 Deg. of Latit. to the nearest Point of the ^{River} Country of *Kamtzchatka*, which saves them ^{Ochota.} much Travel and Fatigue. The late Emperor of *Russia* sent five or six Years before his Death, an Officer of the Marine to the side of that River, to examine if there could not be found Wood thereabouts fit for building large Ships, and he made at his Return a pretty favourable Report; but several Incidents intervening from time to time hinder'd that great Monarch from carrying this Design any farther.

12. *KAMTZCHATKA*, and the
KAMTZCHADALS.

The Country of *Kamtzchatka*, which is situ- ^{Kamtz-}ate between the 150 and 170 Deg. of Longit. ^{chatka} is a great Tongue of Land which stretches al- ^{Situation.}most North and South from Cape *Suetoinos*, situate in 62 Deg. of Latit. as far as about the North of *Japon*, and the 41 Deg. of Latit. so that it is above three hundred *German* Leagues ^{Extens.} in length, but its breadth is very unequal; for in some Places it is above a hundred Leagues
2 broad,

broad, and in others it is not more than thirty or forty.

Bounds.

The Country of *Kamtzchatka* is separated from the rest of *Siberia* by a great Arm of the Eastern Ocean, which stretches directly from South to North, from the northern Shore of *Corca* as far as the 60th Deg. of Latit. leaving between it and the icy Sea a Space of Land not above five Deg. over, by means whereof the Country of *Kamtzchatka* becomes contiguous with *Siberia*.

Different Inhabitants.

It is inhabited by divers People, whereof those who possess the South part of the Country are very different from the other People of this Continent, both in their manner of living and Dress; and forasmuch as in other Respects they resemble the *Japonefe*, 'tis believ'd that they are Colonies from *Japon*, which is separated from the southern Point of this Country only by a Strait of fifteen or twenty Leagues, full of small Islands.

Tributary to the Russians.

The *Kamtzchadals* who possess the largest Share of this Country towards the middle of it, pay Contribution to the *Russians* in Skins, and especially in Skins of Castors of an extraordinary bigness. Since the beginning of this Age [1700] the *Russians* have establish'd Colonies there which have already begun to build several Burrows and Villages, and highly commend the Goodness of the Soil in this Country. A Chain of very high Mountains which begin at the Icy Sea, run thro' this Country in a streight Line from North to South; and 'tis reported that there are very rich Mines, and excellent Mineral Waters in the South part of this Country.

The Inhabitants of the great Island which lies to the East of Cape *Suetoinos* pay Contribution to the *Russians* in Skins; but those of another great Island which is to the East of this Country

try about the 50th Deg. of Latit. and whose true Extent eastward is yet unknown, pay none yet.

This Nation is much more civilized and better shaped than their Northern Neighbours; they also diet and go clothed better; they point their Javelins and Arrows with a very sharp Crystal instead of Steel, which render the Wounds they make very difficult to cure.

There is a great deal of Probability that the ^{Ur-man-}Tribe of the *Ur-mankatts* is mixt among the o-^{katts}ther Pagan People, which at present inhabit ^{Tribe.}*Siberia*, to which they are Neighbours, according to the Marks which the Author has given us of them, *p.* 38. and of whom they have since then taken up the manner of Living; for excepting the *Russians* who have settled in *Siberia* since the time that this Nation seized it, and some *Mohammedan Tatars* who are dispersed among the Burrows and Villages on the side of *Tobolskoy*, and who are of the Posterity of those who were in possession of *Siberia* when the *Russians* conquer'd it, all the other People of that vast Continent live in Forests and upon the Banks of Rivers, where they live in Summer by Fishing, and in Winter by Hunting.

S I B E R I A N S in General.

Of these [12] Nations, there are none but *Live by* the *Wogulitzes*, the *Barabinski*, the *Buratti*, the *Hunting* *Kamtzchadales*, and the *Olutorski*, who have ^{and Fish-}fixt Habitations; all the other People of this ^{ing.}Country live in Huts. They dwell during the Winter in Forests, seeking Food by Hunting; and in Summer they search the sides of the Rivers in order to subsist by Fishing.

The

Travel o-
ver the
Snow in
Sleds.

The Skins of Fish are their Clothing in Summer, and the Skins of Elks and Rein Deer serve them for the same Use in Winter. All their Riches consist in a Bow and Arrows, a Knife, a Hatchet, with a Kettle at the most; and the Scrapings of a certain Wood serves them for a Feather-bed to lie down on. Rein Deers and Dogs serve them instead of Horses, and are more useful to them in Winter than Horses could be, because they can travel on the Snow, which is some times a Pike's depth, without sinking in it as a Horse would; and in this manner four Dogs draw a Sled, very well, loaded with three hundred Pound Weight, for six or eight *German Leagues*. These Sleds are exceeding light, being four or five Ells long, and as much broad, which they must be that a Man may lie down in them.

They are chiefly the *Samoyeds* and the *Yukagri* who make use of Rein Deer in their Carriages, for the rest of these People commonly employ only Dogs.

Dog Posts.

All over the North of *Siberia* there is no other Conveniency for going from one Place to another in Winter but the Dog Posts, which have their Yams or Stages as well regulated, at proper Distances, as the best order'd Posts among us can have: and according as the Traveller is in haste, they increase the Number of Dogs for drawing his Sled.

And Sta-
ges well
regulated.

Places ap-
pointed in
each Go-
vernment
to receive
the Contri-
bution
Skins.

'Tis the same way that the Commissioners of the Treasury of *Siberia*, go in Winter to the Places appointed for that purpose in each Government, to receive the Contributions of those People in Skins, according to the Quality of the Cantons they inhabit. For that purpose they have built in these Places Wooden Houses, where

where the Commissioners repair in Winter, accompany'd with some *Cosaks*, and then all the Heads of Families within the Verge of each Office flock thither with the Quantity of Skins, at which every Family is taxed, that they might not be liable to the Extortions of these Commissioners in case of any Delay.

Of all these People, and divers others which ^{People} are spread over *Siberia*, there are none but the ^{who pay} *Tzchalatski*, the *Tzuchtzchi*, the *Olutorski*, and ^{no Contri-} the *Kurilski*, who possess the Southern Point of ^{bution to} *Russia*. the Country of *Kamtzchatka*, and the *Kilaki*, who dwell to the North of the Mouth of the River *Amur*, who pay no Contributions hitherto to *Russia*; all the other People of this vast Continent pay without exception, according to the Nature of the different Cantons which they possess.

Their Religion consists for the most part in ^{Religion.} some Honour which they pay the Sun and Moon, and in the Worship of their Idols. All these different People have commonly two sorts of Idols, *viz.* the Publick which are held in ^{Idols Pub-} Veneration by a whole People, and the Private ^{lick and} which each Master of a Family makes himself ^{Domesick.} in order to pay his Devotion to. Both sorts are commonly no more than round Logs of Wood made round at one end to represent the Head, with a Nose, a Mouth and Eyes very oddly shaped; nevertheless some of these People have publick Idols pretty well made, which must come to them from *China*.

The Household Idols are sometimes liable to ^{Domesick} be very ill treated by these People, when they ^{Idols.} have reason to believe they don't take care enough of their little Fortune; for on those Occasions they put all the Affronts on them imaginable, so far as to drag them thro' the Dirt with

So the Portuguese treat their St. Anthony on the like Occasions. with a Cord about the Neck, and throw them into the Fire or the River: But when these poor Creatures think they have reason to be satisfy'd with the Protection of their Idols, there are no Honours which they do not heap upon them after their Manner, by covering them with black Fox Skins and Zibelins, and placing them in the most honourable part of their Cabins: They then grease their Mouths with Fish Fat, and present them with the warm Blood of some Beast newly kill'd, as it were to serve them for Drink.

Report of these People dealing with the Devil false. What has been spread in the World, about the Commerce which some of these People have with the Devil is a mere Fiction, which owes its Foundation to the great Stupidity of these poor People, and more yet to the Ignorance of the greatest Part of those who resort to them. Nevertheless it is certain there are many among them who take the Name of Conjurers; but they are only Cheats who abuse the Simplicity of those People in order to squeeze some Presents out of them.

Live in a State of Nature. For the rest, all these People live wholly in a State of Nature, without other Laws than those which the Fathers prescribe to their Families. They marry as many Women as they can maintain, and take no thought for the morrow; they take great care to pay the Debts which they contract, and never do harm to any body unless he begins by doing it to them. They are very mindful of rendering the last Honours to their Dead, according to their several Customs, and observe a great Resignation on the several Accidents of Life.

Tormented with scorbutick Humours. As the Nourishment which they are accustomed to take is very unwholesome, and for the most part crude, they are grievously tormented with

with scorbutick Distempers, which eat the Parts infected like a kind of Gangrene, and infect one Part after another till it kills them. The *Samoyeds* especially, and the *Ostiaks* are very subject to these Maladies; but the most of them search after no Remedy, and very patiently see themselves rotting alive, because they say they have no Knowledge in Physick.

*Rot alive
for want
of Rem-
dies.*

§ II. *The MOHAMMEDAN Tatars.*

The *Mohammedan Tatars* make the second Part of the present Inhabitants of *Siberia*. They are of the Posterity of those who were in possession of this Country when the *Russians* conquer'd it; the greater Part of whom thought it better to submit to those new Masters, than to follow the desperate Fortune of their *Chan*.

These *Tatars* dwell for the most part in the Country about *Tobolskoy*, and towards *Tumeen*, and live by Husbandry and the Trade they have with the *Buchars* and *Callmaks*. They possess a great Number of Burrows and Villages along the *Irtis* and the *Tobol*, and have the free Exercise of the *Mohammedan* Religion throughout *Siberia*. In short they enjoy the Protection of *Russia* as much as the natural Subjects of that Empire.

The *Mohammedan Tatars* of *Siberia* are not by much so ill-favour'd as the other *Mohammedan Tatars*, and have very pretty Women. Their Habit differs very little from the *Russian*, and they testify on all Occasions much Submission to the present Government of *Siberia*.

They have some *Murfa's* among them who are as their Chiefs: The most powerful of these petty Princes is called *Sbabanoff*, and has his

Abode

100000
Families
of 'em in
Siberia.

Abode in a Burrow of about seven hundred Houses, four Wersts from *Tobolskoy*. He has above twenty thousand *Tatar* Families under his Obedience, and 'tis suppos'd there are in all about an hundred thousand Families of *Mohammedan* *Tatars* settled in *Siberia*.

§ III. *The RUSSIANS.*

2000
Burrows
and 30
Towns
built by
the Russi-
ans.

The *Russians* who make the third Part of the Inhabitants of *Siberia*, have settled there since the Country has become subject to *Russia*; and the Number of them has increased so much in so short time, that they have built above thirty Towns since their Arrival in this Country, besides above two thousand large Burrows and Villages which they at present possess in different Cantons of this vast Continent. The Number would have been still greater, if the same inhuman *Waywodes*, whose ill Usage obliges them to quit their Country, did not also follow them into *Siberia*, where they think they have acquir'd a Right of oppressing the People at Discretion, because they are from under the Eye of the Government, and in a conquer'd Country.

Oppression
of the
Way-
wodes.

Nation of
Pied Peo-
ple fictious.

I must not forget to observe here, that there should be in *Siberia* a certain People called by the *Russians* *Pestraya Orda*, that is to say the Pied Tribe, because they affirm that these People have naturally great black Spots all over the Body, and in the Face, like such as our Horses or other pied Beasts may have: But as among so many Persons who have been upon the Place, of whom I have enquir'd News, I have not met with one who could say he had seen such a Man, and that the late Monarch of *Russia* was

oo curious in Matters of this Nature not to have had one of those People at his Court, in case there had really been such a Nation in *Siberia*: I believe that all which is told on that Subject is no more than Fiction.

S E C T. IV.

The Division, Government, Buildings, Towns.

S*iberia* is at present divided into as many Go-*Division*vernments as there are Towns in the Country; each of which hath its *Waywode*, who commands in chief throughout the Jurisdiction of that Town, under the Orders of the Governor General who resides at *Tobolskoy*. This last *Tobol-*Post is one of the most honourable, and profitable at the same time, in *Russia*, and the Court ^{*skoy*} usually nominates to it Persons of the first ^{*Seat of the*}Quality; but since the last Governor-General of that Country desired to be recalled in 1722, they have thought fit to send only a Vice-Governor thither.

The Spiritual Government in *Siberia* is in the *And of* Hands of a Metropolitan of the *Greek Church*, ^{*the Greek*} as establish'd in *Russia*, who resides at *Tobol-* ^{*Metropo-*} *skoy*. ^{*litan.*}

All the Towns and Villages of *Siberia* are *Buildings* built of Wood, after the common Manner ^{*of Wood.*} of *Russia*; and the Fortifications which most of those Towns have are likewise of Wood, which has been a Defence good enough hitherto against the People who have had no Knowledge of Fire-Arms: But since Powder and Cannon begin to be known to the *Callmaks*, and that the *Chinese* no longer take the Field without a

good Train of Artillery, they will be obliged to fortify the Frontier Towns after the European Manner.

Nerzinskoy.

Nerzinskoy is the only Town which the *Russians* have at present about the River *Amur*. It is situate upon the River *Nerza*, five hundred Toises [or Fathom] from its Fall into the *Amur*, about 52 Degrees 10 Minutes of Latitude and 128 Deg. of Longitude. 'Tis large and well peopled, with a strong Garison, and Cannon sufficient for its Defence in case of an Attack, which is not to be fear'd, considering the great Number of Rivers, and the great Extent of uncultivated Country, which the *Mungals* and *Chinese* have to pass, before they can come at it. The Parts about this Town are very mountainous, but for all that are very fertile.

These Mountains, which extend from the Lake *Baikal* along both sides of the River *Amur*, abound much on its Northern Bank in Mines of Brass, and also of Silver; but hitherto there has been no Conveniency for working therein.

Argunskoy.

The City of *Argunskoy* is situate upon the Northern Bank of the River [*Argun*] in 50 Deg. of Latit. 'Tis the farthest Town which the *Russians* possess at present towards the Frontiers of the *Mungals* of the East, and for that reason they always keep there a good Garison, with whatever else is necessary in a Frontier Town. 'Tis moreover well peopled, and the neighbouring Country very fertile: A great Trade is carry'd on there with the *Mungals* of the Frontiers, which does not fail to bring a great Resort of People from *Siberia*.

At some distance from *Argunskoy*, a small River, to which the *Russians* have given the Name of *Serebrenka*, falls from the North East into the River *Argun*; and it is about this little River

River that the *Russians* have found Silver Mines, ^{Silver Mines} which they have begun to work within these ten or twelve Years; hitherto they have indeed drawn much Iron out of it, but very little Silver.

The City of *Selinginskoy*, which is situate about the 52 Deg. of Latit. upon the Eastern ^{Bank} of the River *Selinga*, is the most advanced Fortrefs which the *Russians* at present possess on the Frontiers of *China*. 'Tis by that Place, that by virtue of the last Treaty of Commerce between the *Russians* and *Chinese*, the Carawans of *Siberia* at present enter into the Lands under the Dominion of the Emperor of *China*, instead of passing, as they did heretofore, by *Nerzinskoy* and *Argun*.

The *Russians* had built formerly a Town of *Albassinskoy*, ^{skoy} about five hundred Houses, called *Albassinskoy*, ^{Town} upon the southern Bank of the *Amur*, at the Place where the River *Albassien* falls into it from the W. S. W. But the *Mungals*, jealous to see the *Russians* seizing by little and little the sides of that River, came in the Year 1715 and besieged that Place with the Assistance of the *Chinese*: and inasmuch as *Russia* was too far engaged at that time in a War with *Sweden*, to mind much what was doing in a Country so remote, it fell at last into their Hands after a Siege of two Years, and was entirely demolish'd by the Commands of the late Emperor of *China*. After that it was agreed on by both Parties, that neither the *Russians* nor the *Mungals* should for the time to come build Towns on the Southern Bank of the River *Amur* between the River *Argun* and that of *Albassien*; but that Part should remain in the Condition it is at present, as a common Bound between the two Empires.

The Land hereabouts is exceeding fertile. See the River *Amur*.

S E C T. V.

Of the Lakes and Mountains of Siberia.

L A K E S.

Baikal
Lake of
fresh Wa-
ter.

Sea-Dogs.

Angara
the only
River issu-
ing out of
it.

Sailing
Islands.

THE Lake *Baikal* [perhaps *Bai-kol*] may be about thirty *German* Leagues in length from East to West, and fifteen Leagues in its greatest breadth. Its Waters are fresh and white, and greatly abound in all sorts of Fish of an extraordinary Relish and Size. It also breeds Sea-Dogs, which is rare enough in fresh Water Lakes; nevertheless they are found also in the Lake of *Ladoga*, and that of *Onega*, which are to the North of *St. Petersburg*.

'Tis observable, that notwithstanding the great Number of Rivers which fall on all sides into this Lake, the River *Angara* is the only one that issues out of it, which runs to the North West, and empties it self into the *Yenisea* towards *Yeniseiskoy*: and in regard one perceives no other Channel by which that Lake can discharge its Waters, 'tis commonly believ'd in this Country that the great River *Lena*, which has its Spring in the Mountains two days Journey to the North of that Lake, issues out of it by some subterraneous Communication.

There are divers sailing Islands in this Lake, which are driven sometimes to one side, and sometimes to another, according as the Wind changes its Point.

This

This Lake is above fifty Fathom deep all o-^{Depth.} ver, and it is very difficult to cross it, as well in Summer as Winter, the least Wind raising upon it frightful Tempests, which supported by the great Depth of the Water are a long time before they come to a Calm: They make also in Winter Crevices in the Ice of some Pikes Breadth, which are very dangerous to Travelers. The Place where this Lake is passed in Winter by means of Sleds, is not above six good Leagues over.

The *Osera Teleskoy* [called by the *Callmaks Al-Osera Te-* *tan Nor*] is situate towards the 52 Deg. of Latit.^{leskoy.} North of the Lake *Sayssan*, and may be about 18 Leagues long and 12 broad: It is in this Lake that the great River *Oby* has its Source.

M O U N T A I N S.

Nature has separated *Russia* from *Siberia* by *Mountains* a long Chain of very high Mountains. Those ^{between} Mountains begin at the Shore of the icy Sea, op-^{Russia and} posite to the Strait of *Nassaw*, and the new ^{Siberia.} Country which the *Russians* call *Nova Semla*, and run directly from North to South, till having joined the River *Volga* on the other side of the Town of *Samara*, they take the Name of *Arall-tag*, or the Mountain of the *Eagles*; from ^{Called} thence they turn off to the East South East, ^{Arall-tag.} and running continually between *Siberia* and *Grand Tatar*y they sink insensibly whilst they advance Eastward, insomuch that at last they appear but like common Hills, by the time they arrive in the North of *Turkestan*. In this Condition they continue running along the Borders of this Country, till coming to about the 50° of Latit. and 93 of Longit. they rise again to be high Mountains, and to the North of the *Cas-*

*Divides
into two
Branches
Uluk-tag.*

pian Sea divide themselves into two Branches : of which the first, called by the *Tatars Uluk-tag*, that is to say the great Mountain, runs directly East till it meets the River *Irtis* to the North of the Lake *Sayssan* ; and the second called *Kitzik-tag*, or the Little Mountain, takes its Course southward towards the *Bucharias*. 'Tis of these two Branches that mention is made Page 10.

*Marshes in
the midst
of these
Moun-
tains.*

I shall observe here, that one cannot go from *Russia* into *Siberia* without crossing this Chain of Mountains, which they effect by means of Sleds ; for in the Summer 'tis absolutely impossible to pass them, because of the great Marshes which possess the middle Part of these Mountains throughout, and the only way in Summer of passing into *Siberia* is to sail up the Rivers *Kama* and *Susawaya*, which falls into the *Kama* from the South East, till you come to a Place called *Utka*, from whence you travel by Land to the River *Nevia*, on which you may pass down the Stream as far as *Tobolskoy* ; but it is more than an hundred Leagues about, and besides that extremely fatiguing, by reason of the Rapidity of the Rivers *Kama* and *Susawaya*, which one must mount against the Stream.

*Excellent
Iron.*

*Cannon
of that
Iron as
good as
Brass.*

The best Iron in all *Russia*, and possibly in the whole World, which is known in that Country by the Name of Iron of *Siberia*, comes from these Mountains : 'Tis smelted and wrought with as much ease as Copper, and I have seen Cannons of this sort of Iron, which were not inferior to Brass Cannons, [either for Beauty or Goodness.

There is also nigh the ordinary Road, which is taken in the Winter to pass those Mountains in the way from *Solikamskoy*, which is the last Town of *Russia*, to *Werkaturia*, which is the first

first Town of *Siberia*, a very high Mountain which the *Russians* call *Geswinka Kamen*; the top whereof consists of a Plain of four Wersts in Diameter, where there is found much Silver ^{*silver*} Oar, and very rich; but to this Day they have ^{*Mine*} not been able to work there because of the North Wind which blows almost throughout the Year, with so great Violence, that there is no defending the Miners; neither is it good to stay any time upon the top of this Mountain, which properly is no other than the beginning of Mount *Caucasus*.

S E C T. VI.

Of the Rivers of Siberia.

THE River *Tura* has its Rise in that Part of ^{*River*} *Mount Caucasus* which separates *Siberia* ^{*Tura*} from *Russia* in $59^{\circ} 30'$ Latit. to the North of the Kingdom of *Casan*, and running thence to the E. S. E. joins the River *Tobol* in $57^{\circ} 40'$ Lat. at some distance from the Town of *Tumeen*.

This River is very full of Fish, and its Banks ^{*Fishy*} are very pleasant, and abound with all sorts of Game. The finest grey Squirrels of all *Siberia* ^{*Finest grey*} come from the Country about this River; but ^{*Squirrels*} the Inhabitants are not permitted to sell them ^{*thereabouts*} to any but the Commissaries of the Treasury of *Siberia*. [The *Wogulitzi* dwell about this River.]

[The Country of *Tura*, mention'd p. 151. seems to take its Name from this River, as has been observ'd, p. 454.]

The River *Oby* which has its Rise from the ^{*River*} *Oseroy Teleskoy*, or *Altan Nor*, bears at first the ^{*Oby*}

Name of *By*, and does not take that of *Oby* till after it has receiv'd the Waters of the River *Chatun*, which falls into it from the S.E. about twenty Leagues from the *Osero Teleskoy*. The Course of the River *Oby* is nearly N.W. till such time as the River *Irtis* falls into it, coming from the S.S.W. in 60 Deg. 40 Min. of Latit. after which it turns directly North, and runs and empties it self about the 65th Deg. of Latit. into the *Guba Tassaukoya*, by which its Waters are carry'd into the icy Sea, over against *Nova Semla*, about the 70th Deg. of Latit. after a Course of about 500 Leagues.

Full of
Fish.

This great River abounds exceedingly in all kinds of Fish: Its Waters are pure and light, and its Sides are very high, and every where cover'd with great Forests; but they are not cultivated, except in very few Places towards *Tomskoy* and *Kusnetzskoy*. There are found upon the Banks of the *Oby* very fair Stones of a fine Grain; and among others transparent Stones red and white, every way resembling Agats, which the *Russians* have in great Esteem.

Sort of A-
gats found
in it.

No Towns
on it but
those
built by
the *Russi-
ans*.

There are no other Towns along the sides of this River, but those the *Russians* have built since they possessed themselves of *Siberia*. The great Number of Rivers which come from both sides, to mix their Waters with those of this River, enlarge it to that degree, that at the Town of *Narym*, above 150 Leagues from its Disembogation, it is half a League broad.

Guba Tas-
saukoy.

The *Guba Tassaukoya*, thro' which the River *Oby* discharges itself into the Icy Sea, is a great Gulf of that Sea, of which to this Day we have had little or no Knowledge. It extends from the 65th Degree, as far as the Straits of *Nassaw*, and is not less than seventy *German* Leagues in its greatest Breadth. Considering that besides the

the *Oby*, the Rivers *Nadim*, *Pur* and *Tas*, and a great Number of lesser Streams empty themselves in it, 'tis no wonder that the Waters of this Gulf should be fresh till very near the *Waygat*. Its Bottom is all over Clay, and pretty even: and inasmuch as the Cold in those Quarters is too excessive for all the Ice of the *Guba* to melt intirely in the Summer, it is continually cover'd with Pieces of Ice, which float from one side to the other upon this Gulf, according as the Winds and Current drive them: which is the Reason that the Stroufes, or Boats of the *Russians*, dare not venture far into the *Guba*.
 When the Spring happens to be so mild that the Ice which comes down the River *Oby* and *Yenisea* melts before it gets to the Mouths of those Rivers, then the Waters of the *Oby*, the *Yenisea*, the *Irtis*, and all the other Rivers which have a Communication with them, are low during all the Year: but if the Spring proves cold and moist, so that the Mouths of those Rivers are block'd up by the Ice, then they commonly swell in such a manner that they overflow on all sides, and cause all the other Rivers which have Communication with them to do the like.

The River which the *Russians* call *Yenisea* [and *Yenisea Abulgazi Chan*, *Ikar*, or *Ikan Muran*] has its Springs directly to the South of the Springs of the *Selenga*, about the 45th Deg. of Latit. Its Course is at first N. W. but about the 47th Deg. of Latit. it turns of a sudden to the North, and afterwards keeps constantly the same Course, until after having run above 500 Leagues, it empties it self in the icy Sea at 71 Deg. of Latit.

The River *Yenisea* is one of the greatest Rivers in the World; its Waters are very pure and good, but it does not abound much with Fish.

Yenisei-
koy.

Fish. From its Springs as far as the 52d Deg. its Banks are inhabited by the *Mungals* and *Callmaks*, but from thence to its Mouth it passes only thro' Countries subject to the *Russians*. The Town of *Abakan* towards the 53d Deg. 30 Min. of Latit. is the farthest Settlement which the *Russians* have on this River to the South; and the Town of *Turukan* at 65 Deg. of Latit. the farthest Settlement North. This great River receives in its Passage thro' so great a length of Country the Waters of so many Rivers which fall into it on both sides, that about 200 Leagues from its Mouth at the Town of *Yeniseiskoy* in 59° 10' of Latit. * it is a good half League in breadth, and towards its Mouth above five Leagues.

Horns like
Ivory.

In the Spring when the Snow begins to melt, this River, as well as those of the *Oby* and *Lena*, sometimes swell to such a degree that they carry along with them considerable Pieces of Mountains which they meet in their way; and it is in these Places that they find very often beyond the 60th Deg. of Latit. deep in the frozen Earth, a kind of Horns which in all respects resemble Ivory; they have the Colour, the Lustre, the Veins, and even the hardness of it, and differ from the true Ivory only in this, that they are more brittle, and consequently more difficult to be wrought, and that they sooner lose their first Whiteness and grow yellowish. These Horns are commonly of seventy or eighty Pound Weight: the Inhabitants of the Country give them the Name of *Mamut*, but they know not to this minute what they really are; some pretending they are the Teeth of Elephants drown'd in the

Mamut.

[* By Isbrandt Ide's Map, where he pretends the Places he passed thro' were set down according to his Observation, Yenizeiskoy lies in about 56° 40' of Latit. but de Lisle raises it to 64 Deg. in his published in 1723.]

univer-

universal Deluge, and preserv'd to this Day in the frozen Earth of these Quarters ; others affirming that they are the Horns of a great Beast which lives under Ground, and dies as soon as he comes to breathe the Air : Moreover they give an exact and circumstantial Description of it, which to me has altogether the Air of Invention, no one having hitherto been able to vouch that he hath seen such a Beast. What may be depended on is, that I have learned from the Mouth of many Persons of Distinction, that they have seen these Horns with a Piece of the Skull fasten'd to them ; that they have also seen entire Jaw Bones of this pretended Beast, with Teeth of eighteen or twenty pound Weight each ; but that it was impossible for them to know for certain if they were true Bone, or some other Substance ; and that in as many of these Horns as they have seen, they have observ'd all the Roots to be hollow, and filled with a certain Matter resembling dry and coagulated Blood.

[There are commonly found in *Ireland* Horns with the Scull of a Beast called the *Moose*, of such Dimensions as demonstrate it to have been of a vast size, yet no such Beasts are now to be seen there ; nor do the Histories of the Country, as far as I can find, give any Account of them, or have the People any Tradition relating to such Animals.]

The River *Argun* carries its Waters into the *River Amur* ; and as this great River is very ^{mur.} little known to this time, I shall give some small Description of it in this Place.

In the Mountains which run between the *Selinga* and the River *Argun*, towards the 50th Deg. of Latit. two Rivers have their Springs ; of which that which is nearest the *Selinga* is called

led *Ingoda*, and the other *Onon*. These two Rivers after having run separately long enough from the S. S. W. to the N. N. E. join at length about the 52d Deg. 30 Min. of Latit. and take the Name of *Sbilka*; that River running thence E. S. E. receives about the 135th Deg. of Longit. the Waters of the River *Argun*, and then changing again its Name it takes that of *Amur*, which it retains thence-forward till it falls into the Gulf of *Kamtzchatka*, about the 44th Deg. 30 Min. of Latit. and 152 Deg. of Longit. From the Place where it takes the Name of *Sbilka* to its Mouth, its Course is constantly E. S. E.

Course.

The River *Amur* is not less than 400 Leagues in Length, reckoning from its Springs; and as several considerable Rivers discharge themselves on both sides into this great River, its Breadth at the Mouth is not less than 6 Leagues.

*Between
Moun-
tains.*

Its Banks are very high, and bounded on either side by great Chains of Mountains interspersed here and there with little Valleys of an extraordinary Fertility. Its Waters are clean and good, abounding with all sorts of excellent Fish. It is of a great Depth all along, and near *Nerzinskoy*, where the River *Nerza* falls into it from the N. N. W. it is as broad as the *Rhine* at the Town of *Arnheim* in *Guelderland*, and deep enough to bear Gallies.

*Divides
Siberia
from the
Mungals.*

This River makes at present the Frontier between the Country of the *Mungals*, who are subject to *China*, and the eastern Part of *Siberia* which belongs to the *Russians*. By virtue of the last Treaty between the two Empires [after the demolishing of the Town of *Albassin*] the two sides of that River, from its Springs to the Place where it begins to take the Name of *Amur*, belong to *Russia*, and the River *Argun* determines the Limits of it with its southern Bank, as the

Gorbütza determines them with its northern Bank. But from the River *Argun* to the Mouth of the *Amur*, all the southern Bank of that great River is in the Possession of the *Mungals* subject to *China*; and with regard to its northern Bank it is stipulated, that the *Russians* should not build any Towns to the East of the River of *Gorbütza*.

The Land about the Place where *Albassinskoy Banks* formerly stood, is so fertil, that the Harvest of one ^{*til.*} Years sowing was sufficient to support the Inhabitants of the Town for three Years: And they pretend that in the Year 1721 there still grew Corn, of its own accord, sown ever since the Year 1716, which was the last wherein the *Russians* sowed Grain there.

The Parts about the River *Amur* afford *Skins*. much Skins; but those which are found on the South side of the River fall very short in Goodness of those which are found on the northern side.

Since the *Mungals* of the East have been in *The People* possession of *China*, the Inhabitants of *Corea* of *Corea* come by the River *Amur*, ascending the Rivers ^{*come up*} *Songora* and *Shingal* to trade with the *Mungals*; ^{*the River*} and they advance at present as far as the *Naun*, ^{*to trade.*} which is a Town that the *Mungals* and the *Chinese* have built some years ago upon the River *Nauda*, in 46 Deg. of Latit. and 136 Deg. of Longit.

S E C T. VII.

Of the Icy Sea and Streights of Waygat: Asia
not contiguous to America.

*Icy Sea,
or Azoch
Zingis.*

THE northern Coast of *Siberia* is washed by the Icy Sea, which is bounded on the West side by the Streights of *Nassaw*, and by *Nova Semla*, or the new Country (the Extent of which is unknown to this Day) to the N.E. 'Tis this Sea which is referr'd to, p. 39. by the Name of *Azoch Zingis*, or bitter Sea, which implies in general all Seas whose Waters are salt; and it is for that reason that the *Callmaks* give that Name as well to the Icy Sea, as to the Sea of *Japon* and the *Caspian* Sea, which are the three Seas known to them.

*Streights
of Nassaw,
or Waigat.*

The Streights of *Nassaw*, commonly called *Waygat*, is inclosed on both sides from the N.E. of the Isle of the *States*, which is at the Entrance of the *Waygat*, far beyond to the N.E. of the Mouth of the River *Yenisea*, by a Range of Rocks of Ice of a prodigious Height, which running nearly from West to East hinders the Sun from penetrating enough in Winter to melt the Ice in this Strait; infomuch that it never thaws, unless some violent Storm, raised by the N.E. Wind which reigns most in this Streight, comes and breaks the Ice, which does not long continue so.

*Rocks of
Ice.*

In all Probability 'tis these two Ranges of icy Rocks, whose Height increases every Year, which make the North Wind so piercing in the neighbouring Countries which lie almost directly South of *Nova Semla*, that it is almost impossible to guard sufficiently against it. The *Sa-moyeds* and *Ostiaks* which dwell beside the *Guba* and

and the Icy Sea, pass from time to time these Rocks and the Streights, to go into *Nova Semla* and hunt Bears, Elks, and Rein Deer; but they take care not to advance far for fear of the North Wind, which especially in Winter infallibly kills all those whom it surprizes in the Plain: And forasmuch as these People can tell by certain Tokens when that Wind is coming, they retire to the Entrance of some Cavern shelter'd from the North, in order to have it in their Power to lodge themselves in case of need untill the Wind changes: However, let them take what Measures they will on that Occasion, they always leave some of their Company behind them; on which Account there are not many that will venture to go there: and 'tis for this same Reason that we cannot tell exactly whether this Country be inhabited or not.

In regard the Streight between *Nova Semla* and *Siberia* is always cover'd with Ice, there is no failing for Vessels out of the River *Oby* or *Yenisea* which have their Mouths in this Streight: But from the *Lena* and other Rivers to the East of that great River, they pass out in Summer going along the Coast from one River to another to carry on their Traffick: But in order to that they must be careful to mind the Wind, and nick the Opportunity when the Ice is dispersed by the South Wind which comes from the Landward; for as soon as it changes and shifts about to the North, they must immediately seek to shelter themselves in the neighbouring Bays and little Rivers, seeing that as many of them as the Ice intercepts in their Return are infallibly dash'd to pieces.

It has been believ'd till the present, that *Asia* was joined on the N.E. to North *America*, that for this Reason it was impossible to sail from

*North
Wind
fatal.*

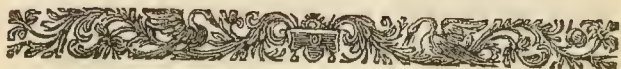
*No sailing
till beyond
the Yenisea
for the Ice.*

*Asia nor
contiguous
to America.*

from the Icy Sea into the eastern Ocean ; but since the Discovery of the Country of *Kamtzchatka*, 'tis known for certain that *America* is not contiguous to *Asia*, for the *Russian* Ships coasting the firm Land, pass at present Cape *Suetoi Nos*, or *Holy Cape*, and go traffick with the *Kamtzbadals* upon the Coast of the eastern Sea, about the 50th Deg. of Latit. but they must for this purpose pass between the Continent and a great Island which lies to the N.E. of Cape *Suetoi Nos*. It is so lately since the Country of *Kamtzchatka* has been discover'd, and it is so remote from the other Dominions of *Russia*, that we have not yet come to an exact Knowledge of it ; what has been already related is all that I have been able to learn for certain of it, after a diligent Enquiry.



SOME



SOME
OBSERVATIONS
CONCERNING
GREAT RUSSIA, TURKEY,
ARABIA, PERSIA, INDIA
and CHINA.

PART II.

CHAP. I.
OBSERVATIONS *relating to*
GREAT RUSSIA.

SECT. I.

Its Extent, Bounds, Nature of the Soil, Commodities.



RUSSIA in it self, exclusive of Si-beria, extends at present from the *Extent.* Town of Terki near the Caspian Sea, situate in $43^{\circ} 15'$ of Latit. as far as Petzora towards the Waygat, situate in 70 Deg. and from the western Point of the Isle of Oesel in 41 Deg. of Longit. to the Mountains

tains of *Eagles* [*Aral-tag*] to the East of the Town of *Casan*, situate in 78 Deg. of Longit. which does not contain less than a Space of 400 German Leagues from South to North, and 350 Leagues from West to East.

Bounds.

'Tis bounded on the North by the Icy Sea, on the East by that Part of *Caucasus*, called the *Mountain of Eagles*; on the South by *Persia* and *Turkey*, and to the West by *Poland*, the *Baltik* Sea and *Sweden*.

*Never
afflicted
with a
general
Scarcity.*

This vast Country enjoys this great Advantage, that as it is situate under divers Climates, it is never afflicted with a general Scarcity; for if Corn does not thrive in *Livonia*, it does in *Ukraina*, and if not in *Ukraina*, it grows in the Kingdom of *Casan*, or about the Springs of the *Wolga* and the *Dwina*. And forasmuch as all those different Provinces are extremely fertil, 'tis enough if one of them affords a good Harvest to supply the Necessities of all the rest; so that *Russia* finds Relief within it self in such publick Calamities.

*Soil fruit-
ful below
60 De-
grees.*

Corn ripens in very few Places beyond 60 Deg. of Latit. but below that all the Country is exceeding fertil in all sorts of Grains, and even Fruits. Towards the Mouth of the River *Don*, and the Coast of the *Palus Mæotis*, the Soil is very good for Vines; and about *Astrachan*, there are Places to be found where Mulberries thrive as well as they do in *Lombardy*; but the Wine they make is very poor, tho the Grapes 'tis made of have an excellent Flavour, and are extraordinary large.

*Mulberry
Wine.*

*Commodi-
ties.*

The principal Commodities which are brought at present from *Russia*, are Furs, Leather, Corn, Tallow, Hemp, Cavear, Rhubarb, Potashes, Iinglafs, Sails, Timber, Wax, Honey, Hogs Bristles, Pitch and Tar of all sorts, and Feathers:

thers: In a word, would they but a little improve the Advantage this Country possesses, it would soon surpass all the rest of *Europe*, whereas few of the *European* Dominions exceed *Russia*.

One meets with as many Melons in *Moscow* ^{Delicious} as in any Place in the World, and so cheap, ^{Melons} that a very fine one may be had for the Value ^{called} of a Penny; however the biggest are not ^{Bucharski.} the best, for there is a sort of Melons which are very little, and quite round like Oranges, with a green Rind, and these are the best, not yielding in the least to the choicest Melons of *Tours*, if they do not even surpass them. These Melons are called *Bucharski*, because the Seed of them comes from *Great Bucharia*.

There grows a particular kind of Apples in *Transpa-* the Gardens about that City, which have the ^{rent} *Apple* ^{Quality} of being quite transparent as an Apple ^{ples.} of Wax may be; so that when they are full ripe, one may count all the Pippins which are in the Apple, holding it up to the Light. These Apples are very juicy, and of an excellent Taste; ^{Of an exquisite Taste.} the *Russians* call them *Nalivi*. 'Tis plain that it is the Soil about *Moscow* abounding exceedingly with Salt Petre which gives them that Quality; for some of the principal foreign Merchants of that Town have assured me that they have sent *Trans-* Trees from thence to *Holland* and *England*, but ^{planted} that the Apples which those Trees bore in those ^{they lose} Countries have not been more transparent than ^{that Quality.} the common Apples of those Parts; and that on the other hand Trees sent from thence to *Moscow* have taken the Quality of the *Nalivis*.

The great Cucumbers green and full of Water, ^{Excellent} which our Physicians maintain to be very ^{Cucum-} unwholesom, and which truly in these Climates ^{bers.}

are so, have a quite contrary Quality in *Russia*, seeing they sweeten and cool the Blood without loading in the least the Stomach; so that let one eat what Quantity one will, he shall never find himself disorder'd by them, especially if they be kept in salt Pickle.

*The Animal Plant
a Fiction.*

[*Kæmpfer* has shewn that the *Agnus Scythicus*, or *Boromets*, commonly called the Animal Plant, supposed to be produced in the southern Part of the *Tsar's* Dominions, about the Kingdom of *Astrachan*, and confidently reported by so many Authors, is a meer Fiction, occasioned by the Affinity between that Word, viz. *Boromets* and the *Russian Borannets* (in the *Polish Boranek*) whereby is denoted certain Sheep about the *Caspian* Sea, in the *Bulgarian Tatar* and *Chowarazm*. See the Preface to Dr. *Kæmpfer's* History of *Japan*, and his *Amœnitates Exoticae*.]

S E C T. II.

*The Original, Name, and Qualities of the
RUSSIANS.*

*Russians
Original.*

THE Orientals pretend that the *Russians* draw their Original from *Rufs*, fourth Son of *Japhet*. This is certain, that they have been always known to their Neighbours by the Name of *Russians*, and that they did not begin to call them *Muscovites*, but since the *Tsars* of *Russia* establish'd their Residence in the City of *Moscow*.

*Name of
Muscovites
not known
till of late.*

[We are inform'd by the Author of the Life of the late *Tsar*, that the *Russians* disown the Name of *Muscovites*, which other Nations have given

given them, not themselves, upon *Daniel Alexandrowitz* taking the Title of Duke of *Moskwa* in 1300, and removing his Residence [from *Wolodimer*] but the Name of *Moscovy* must be the oldest of the two according to Mr. *le Croix* the younger, in his Notes on the History of *Timur-bec*, where p. 180 of the *English* Edition he affirms that *Uruss Chan*, Cotemporary with *Timur-bec*, gave the Name to all *Russia*, of which he was Sovereign. But without doubt he fell into this great Absurdity by mistaking *Uruss Chan*, King of *Kipsak*, and Conqueror of *Russia*, for *Russ* the Son of *Japhet*, to whom the Orientals ascribe the Founding of the Nation of the *Vrusses*, or *Russians*.

The Nation of the *Russians* is so well known at present, that there is no Necessity to speak of it in this Place; and those who would fully satisfy their Curiosity upon this Head, need only read the Relation written sometime ago by the *Sieur Olearius*, which is as particular and faithful as can be desir'd. But if to that one adds the Account given of that Country, which Mr. *Weber* Minister of the Court of *Hanover* residing at *St. Petersburg* has lately publish'd, he will be thorowly inform'd of every thing relating to it.

Nevertheless I cannot forbear observing by the way, that there are not to be found in any Country of *Europe* Peasants so well made and ingenious as are the Peasants of *Russia*. They are commonly of a middle size, but well set, with broad Shoulders, and have all Legs finely shaped. They also run as well as *Biscayers*, and 'tis a Pleasure to see with what Agility they skip over the Hedges and Ditches which lie in their way; whereas most of the other Peasants of

Peasants
most inge-
nious and
well shap'd
in Europe.

Europe are clumsy and stiff, narrow shoulder'd, and without either Buttocks or Calfs to their Legs.

Witty
to Admi-
ration.

The *Peasants* of *Russia* don't only surpass all other *Peasants* in the Exterior, but they exceed them yet infinitely farther in point of Wit and sprightliness of Imagination; and I have often been charm'd to see with what Ease they imitate Instruments and Machines which they never saw before. In short the Difference is so great in this Respect betwixt the *Peasants* of *Russia* and those of *Poland* and *Livonia*, who are their Neighbours, that the last seem to be perfect Loggerheads compar'd with the first. They are besides very industrious and good at Invention, so that they might soon get over that Misery, which one sees the greatest part of them live in, if they did not know too well that all which they should do to that purpose would not bring them out of it, and would only serve to enrich the Lords, whose Slaves they are, or their Officers; and hence arises that great Sloth with which they are commonly accused: for otherwise, when they can reckon what they get by their Labour as their own, they are far from being idle.

Harden'd
to Insensi-
bility.

With these good Qualities which the *Peasants* of *Russia* possess, it must be owned they are Thieves, Robbers, Drunkards, and harden'd beyond any thing that can well be imagin'd. If a *Russian* *Peasant* has once resolv'd to conceal a thing, there is no getting him to speak, tho he should be cut Limb from Limb; of which I have my self seen very remarkable Instances. The greatest Criminals among them suffer the most cruel Death, with an Unconcernedness enough to shock the most insensible Spectators, and one would be apt to attribute that great In-
difference

difference which they shew for Life to some exalted stoical Sentiments, if it was not well known that they have no Notion of those sorts of sublime Opinions, and that 'tis nothing but a Desire of seeing an End to their Miseries which makes them face Death, if not with Pleasure, at least with a very visible Tranquility. I have *Instances* seen a Peasant broken alive upon the Wheel for *of it.* robbing on the Highway, ask for Garlick and eat it with a good Appetite upon the Rack on Sunday at Noon, after having had all the Bones of his Arms and Legs broken on the Friday before, without shewing the least sign of Pain, during a full half Hour that I was looking at that unhappy Wretch. Another Peasant having been hang'd by the Ribs for the same Crime in the Town of *Moscow*, the Soldier who was on Duty near the Gibbet, observing a Silk Handkerchief about his Head, which was the Remains of his Robbery, had a mind for it: and as the Robber seem'd to be near his End, he concluded he had already lost his Senses, wherefore with a crooked Stick he endeavour'd to draw the Handkerchief off his Head; but every time the Soldier put his Stick near it, the Robber, who very well understood his Design, gave a Twist with his Body to the Hook at which he hung, which made him turn like a Top; so that the Soldier could not possibly gain his End: Nevertheless as he had a great Desire for the Handkerchief, and the Hour for his being reliev'd drew nigh, he came to an Agreement with the Robber, which was, that the Soldier should pay him half a Pint of Brandy, and then he would let him take the Handkerchief. According to that Agreement, the Soldier having fasten'd the half Pint with the Brandy at the end of a Stick, and made him drink it off in that

manner, the Robber let him take the Handkerchief, and died some Hours after. I thought fit to give the Reader these two Instances of the Insensibility of the common People of that Nation, to enable them to judge thereby of the rest.

*Cradles
not used
by the
Russians.*

'Tis observable, that the ordinary People of *Russia* don't employ Cradles to rest their Children in as we do, rocking them from side to side, but they make use of a Board about three Foot square, hung by four Cords of equal length which are fasten'd to the four Corners of the Board, and keep it exactly level: These Cords end at a Pole which depends in balance from the Ceiling of the Room, at one end of which that Board is hung as the Scale to its Beam, and at the other end a Cord is fasten'd, by means of which they gently toss the Infant which lies upon the Board. I know not if it be not owing to this way of sleeping their Children that the *Russians* are so little subject to Distempers in the Head; at least this gentle Motion up and down seems to me more proper to preserve and strengthen the natural Situation of the tender Parts of the Head of an Infant, than the violent Rocking of our Cradles from side to side.

*Fair Women
rare
in Russia.*

Russia is the Country for fine Hands and beautiful black. Eyes fair Women are very rare, and the Princess *Elizabeth*, Daughter of the late Emperor of *Russia*, is almost the only comely fair Woman that I have seen in all *Russia*.

*Pickled
Apples.*

When the Ladies visit one another, they always cause a small Collation of all sorts of Sweetmeats and Fruits to be served up; and on these Occasions a Plate of pickled Apples, which do not differ much from rotten Apples, is a Collation which they prefer for the most part to all other Dainties.

If *Russia* was peopled proportionable to its ^{Not half} vast Extent, it would be formidable to all *Eu-*^{so populous}
rope; but considering the great Forests and o-^{as Ger-}
 ther uncultivated Parts which still are found ^{many, tho}
 there, it has not half so many Inhabitants as ^{four times}
Germany, tho it be near four times as big. Ne-
 vertheless there are Parts of it as well peopled
 and cultivated as the best Lands in *France* or
Germany; such are the sides of the River *Wol-*
chowa, from *Novogorod* as far as the Lake of
Ladoga, the Banks of the River *Twerza*, those
 of the Rivers *Occa* and *Kama*; and, in short, se-
 veral other Quarters of that vast Country.

S E C T. III.

*The Government of RUSSIA, and of the City
 of MOSCOW.*

THAT which contributes much to the ^{Severity of}
 dispeopling *Russia*, is the Severity of the ^{the Go-}
 Government; for as all the Peasants there are ^{vernment}
 Slaves, the Gentleman and his Stewards, or ^{dispeoples}
Prikasbiks, who are upon the Spot, begin by
 pillaging them without Mercy: and inasmuch
 as every time one of those Gentlemen falls in
 disgrace at Court all his Lands are ordinarily
 confiscated to the Government, every one makes
 what haste he can to fleece the poor Tenant, in
 order to provide against Accidents; so that af-
 terwards when the Crown comes to demand
 Contributions, the Peasant has nothing left to
 pay it. And as the Receivers of the Contribu-
 tions are not accusom'd to give much Credit,
 they are not contented with completing the
 Plunder

200000
Peasants
abandon'd
Russia
within
these 12
Years.

A Remedy
proposed.

Contribu-
tions mo-
derate in
Russia.

The Title
of Czaar
Whence
derived.

Plunder of the Peasant, but they also abuse him so into the Bargain, that reduced to Despair he abandons his Family, and goes either to rob upon the Highway, or seek Shelter in the Neighbouring Countries; which is so notoriously true, that within these ten or twelve Years, above 200000 Subjects of *Russia* have fled, some into *Poland* and *Turkey*, others into the Mountains of *Caucasus* and *Georgia*, and even among the *Tatars* and *Callmacks*, being persuaded they cannot fare worse than they did at home; which would not happen in case the Landlord was obliged to pay the Contribution for the Tenant, as is practis'd in all the Provinces of *Germany* where the Subjects are Slaves, for then he would do his best to preserve his Peasants, because their Indigence would bring a Charge upon him, whereas at present he does all he can to ruin them. And when the Gentleman would have the Preservation of his Tenants at heart they would not be so fond of becoming Refugees, where they know they will not be better treated; for in reality the Contributions are very moderate in *Russia*, and 'tis only the Manner of exacting them; and the extraordinary Avarages with which the Subjects are loaded, which ruin them. So that would the Government abate but a little of its despotick Maxims, and restrain the Superiors from fleecing the Inferiors so inhumanly as they do, there is no doubt but in twenty Years time *Russia* would have double the Number of Inhabitants; whereas within these twenty Years they are diminish'd one third.

'Tis commonly thought that the Title of Czaar [or rather *Tsar*, as Mr. *Concet* assures us it should be written] which belongs to the Monarchs of *Russia*, signifies the same as *Cæsar*,
or

or Emperor; but 'tis a Mistake, seeing the *Russian* Language has no other Word to signify a Prince or Sovereign but that of *Czaar*, just as the *Tatar* Language has no other but that of *Chan*: and this is so notorious, that before the Reign of the *Czaar Ivan Wafilowitz*, they gave in the *Russian* Language the Name of *Czaar* to all the neighbouring Princes; for the Term *Caroll* which is made use of at present in the *Caroll Russian* Tongue to signify a King is perfectly ^{modern} new, and owes its Original to the Differences ^{Word} for a King. which the *Russians* have had from time to time, for these two Ages past, with the Crown of *Sweden*.

There is very little Silver Money in this vast ^{Revenue} Country, and 'tis most certain that the whole ^{small} Revenue of *Russia* does not amount to 8 Millions of *Rubels per Ann.* so that it is astonishing with so small a Revenue how the late Emperor of *Russia* was able for so many Years to maintain so expensive a War abroad, and at the same time execute so many grand Designs at home. but it must be confess'd a despotick Government has great Helps, and can compass what would not be possible for another. This great Scarcity of Money is the Cause that the Number of *Russian* Troops, since their being establish'd on a regular Footing, is not proportioned as yet to the vast Extent of its Frontiers, and they have not been able hitherto to find the necessary Funds to maintain more; so that *Russia* to bring at present 60000 Men into the Field must quite drain its Frontiers, as appear'd very plain in the last War with the *Turks*.

M O S K W A, or M O S C O W.

*Moskwa
described.*

As we have several Descriptions of this City, I refer the Reader to them, and shall content my self with saying in a few words, that *Moscow* is at present a great scrambling Town, which has many Parts of it lying waste, several little darksome ill-built Churches, and Streets impassable in any other Season but Winter. Three fourths of the Houses of the Town are of Wood, and those that are of Brick are more like Prisons than Palaces, as they call them in the *Russian* Language, for all the Rooms of them are vaulted, with Windows extremely small, and guarded with great Iron Bars to keep out the Thieves, which darken these Houses very much. They have besides this Iron Shutters and Doors, to prevent the Flames in case of Fires, (which are very frequent in this Town on account of the wooden Houses,) from catching hold of them: Nevertheless there are three or four which might pass for Palaces in case of Necessity.

*Castle ruinous but
splendid.*

The Castle which is called *Cremelin* is indeed of great Extent, but there is nothing to be seen all thro' it but Rubbish, and Buildings threatening Ruin. The finest thing to be seen in it are some Towers, whose Tops are gilded over with great Magnificence, and a vast Silver Branch hung in the great Church which stands in the Court of the Castle; and I really believe it is the greatest Piece of that kind now in *Europe*: It was a Present of the *Dutch* to the Court of *Russia*. Because of the bad Condition of this Castle, the late Emperor of *Russia* always when he came to *Moscow* went to lodge in the Suburb called *Preobrazhenskoy*, where he had a little wooden House just

just like one of the other private Houses of the Town.

There was formerly a very pretty Church in this Town, with a very fine Steeple, which Prince *Mentzikoff* built after the *Italian* Manner, and which was a great Ornament to *Moscow*; but both Church and Steeple were in the Year 1723 consumed by Lightning which fell upon it. For the Melons and transparent Apples produced near this City, see *Señ. I.*

S E C T. IV.

The Rivers of RUSSIA.

AS large as *Russia* is, it is wash'd on all sides by many great Rivers extraordinary fishy, most of which are navigable; for the *Volga*, the *Occa*, the *Don*, the *Kama*, the *Dwina*, the *Twerza* and the *Wolchowwa*, are Rivers running thro' the Heart of the Country, and yet they all carry Boats, and even great loaded ones, which is something very extraordinary, and at the same time very advantageous to *Russia*, on account of the Trade and Communication which the different Provinces may by their means carry on with each other.

The River *Volga*, which the *Tatars* call *Atell*, is one of the greatest Rivers in the World; it rises in the Lake *Wronow*, at a small distance from the Town of *Rzeva Ulodimerski* in *Russia*, towards the Frontiers of *Litbuania*, in $56^{\circ} 15'$ of Latit. After a Course of two Leagues it passes thro' the Lake of *Wolgo*, and at its going out of it, it begins to take the Name of *Volga*. Near the Town of *Twer*, which is about twenty Leagues

Leagues from its Source, it is capable of bearing large loaded Boats. This River runs thro' almost all *Russia*. From *Twer* to the Town of *Niesna*, where the River *Occa*, which is another very considerable River, throws it self into it from the South West, its Course is pretty nearly from West to East: From *Nienfa* to sixty Wersts beyond the City of *Casan*, where the River *Kama* falls into it from the North, its Course is South East; and from thence it turns suddenly to the South, and rushes into the *Caspian* Sea, after a Course of more than four hundred *German* Leagues, twelve Leagues on the other side the City of *Astrachan*, in $45^{\circ} 40'$ of Latit.

Full of
Fish, Stur-
geon,
Salmon,
Pike.

Aspara-
gus.

This River abounds with all sorts of Fish, and especially Salmons, Sturgeons, and Pike of an extraordinary bigness and exquisite Taste: Its Banks are equally fertile from beginning to end, which is the more surprizing, considering the length of its Course, and the Rigour of the Climate in those Provinces which it runs thro' on this side the City of *Casan*. And tho' to the South of this Town its Borders are but little cultivated, on account of the frequent Inroads of the *Kuban* *Tatars*, yet they fail not to be of such an extraordinary Fertility, that the *Asparagus* grow there of themselves in abundance, and that of a very particular Largeness and Quality; not to mention Swine-bread, and variety of other Potherbs which Nature alone produces there in great plenty without the Help of Man; inso-much that one may say the finest Country of *Russia* is in a manner quite desert, while the Provinces, in other Respects unprofitable, are well cultivated. To remedy as much as possible this Inconvenience, the late Emperor has caused an Intrenchment to be made which begins at the

Wolga on this side the Town of *Zaritzza*, and runs to meet the River *Don* near the Town of *Twia*: and by this means that part of the Country within the Intrenchment is cover'd; but all that lies without it, and which can't be less than an Extent of eighty Leagues, as well in Length as Breadth, is quite abandon'd a Prey to the *Kuban Tatars*. *Russia* affords almost no Oaks *Oaks*, but what grow about this River in the Kingdom of *Casan*.

The River of *Tin* which the *Russians* call *Don*, *Tin or* is the *Tanais* of the Antients. This River is one *Don or* of the largest in *Russia*, and has its Source in the *Tanais*. Lake *Ivan*, in 52 Deg. 40' Latit. and 62° of Longit. its Course at first is from the West to East, then it winds to the S. S. E. and by degrees approaches the River *Wolga*; insomuch, that on this side the Town of *Twia*, where the Intrench-
ment ends which the late Emperor caused to be made against the *Kuban Tatars*, it is but eight Leagues distant. On the other side of this Town it comes about to the S. W. and continues its Course in that manner, until, after a Course of above 250 Leagues, it discharges it self near the City of *Assoff* into the *Palus Mæotis*, in 47° 50' Min. of Latit. and 65° of Longit. The Banks of this River are every where nearly of the same Fertility with those of the *Wolga*; but it must be confess'd it is not so fruitful in all kinds of Fish as the last, tho it has also what are very good.

This River is every where so deep, that after *Very deep*. the last Peace of *Pрут*, by virtue of which the *Russians* were obliged to demolish *Taganrok*, which was a Port the late Emperor had caused to be built on the Shore of the *Palus Mæotis*, sixteen Leagues from *Assoff*, they have been able to sail all the Ships of War which were then

then in that Port, and whereof there were some of fifty and sixty Guns, up the River *Don* as far as the Town of *Woronitz*, which is but a little way from the Lake *Ivan*, where that River rises. These Ships are there still in a very fair Bason, which the late Emperor caused to be made for that purpose, and where they were carefully preserv'd while he lived, to be always in a Condition to be employ'd again in case of a Rupture with the *Turks*. The greatest Difficulty to be surmounted on such an Occasion, lies at the Mouth of the River, where there is but ten Foot of Water; but by help of certain flat Vessels, whereof the late Monarch had learned the Use in *Holland*, they have overcome it at last, after a great deal of Trouble.

Palus Mæotis but 18 Foot deep at most. In short, as the *Palus Mæotis* has every where throughout very little Water, insomuch that in the deepest Parts it has not above 18 Foot; 'tis very easy to apprehend that that Prince did not cause such great War Ships to be built, which drew at least 18 Foot Water, to serve upon the *Palus Mæotis*, and that his Designs went much farther: 'Tis believ'd that it was the Town of *Kirk*, situate in the *Crimea*, upon the Strait which joins the *Palus Mæotis* to the *Euxine*, upon which he had fixt his Views, the Port whereof (which is said to be one of the best in *Turkey*) would have render'd him in some measure Master of all the *Black Sea*.

Canals. The late *Tsar*, that his Subjects might yet farther reap the Advantage of so extraordinary a Conveniency as the Rivers afford, caused five Canals to be made to join all those Rivers together. Of these Canals the

1. *Canal.* 1. Which is the greatest, begins at *Neva*, over against the Fortres of *Sleutelburg*, and ends at the *Wolchow*, near the Town of *Novaya Ladoga*, to the South of the Lake of *Ladoga*. This Canal

This Canal is 16 *German Leagues* long, but is not quite finish'd. The Design of cutting this Canal was, that the Boats going from *Russia* to *St. Petersburg* might avoid passing thro' the Lake of *Ladoga*, which is very tempestuous and full of Rocks.

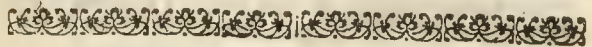
2. Canal begins at the River *Twerza*, which falls into the *Wolga* near the Town of *Tweer*, and ends at the River *Msta*, which falls into the Lake of *Ilmen* near the Town of *Novogorod*: This Canal is quite finish'd, and opens the River *Wolga* to *St. Petersburg*; so that one may at present go by Boat from that Town to the *Caspian Sea*.

3. Canal begins at the River *Wolga* at some distance from its Springs and the Town of *Rzeva*, and ends at the River *Moscwa*. This Canal, which is also finish'd, opens a Communication between the *Baltick Sea*, the City of *Moscow*, and the River *Occa*.

4. Canal begins at the River *Tula*, which falls into the *Occa* over against the Town of *Coluga*, and ends at another River which empties it self into the Lake of *Jwan*, out of which the *Don* rises: This Canal was design'd for a Communication between the *Baltick* and the *Black Sea*; but since by the Peace of *Prutt*, the Town of *Affoff* is fallen into the Hands of the *Turks*, they have given over that Undertaking.

5. Canal begins at the River *Ilawla*, which falls into the *Don* near the Town of *Ilawa*, and ends at the River *Kamishinka*, which falls into the *Wolga* opposite to the Town of *Kamishin*. This Canal was to serve for a Communication between the *Caspian* and the *Black Sea*; but since the *Turks* have repossessed themselves of *Affoff*, it has also been neglected.

All these great Works are doubtless of vast Advantage to *Russia*, and would not fail to make Trade flourish there, if the Liberty which Commerce requires could agree with the Yoke of an arbitrary Government.



C H A P. II.

OBSERVATIONS upon
TURKY.

S E C T. I.

Why Turkey is called Rûm by the Orientals, and the Othman Sultan, Chalifah. An Error to call his Subjects Turks.

Rûm.

BY the Country of *Rûm*, mention'd p. 188. and elsewhere, must be understood the Provinces of *Asia* which lie beyond the *Euphrates*, with respect to *Persia*, because that River has always serv'd for a Bound to the Dominion of the *Romans* in *Asia*.

Emperor of
Turks
called Sol-
tan of
Rûm,
and why.

[The Name of *Rûm* is a general Name given by the Orientals to the Subjects of the *Roman* Empire, and to the Countries possessed by them, whether in *Europe* or in *Asia*: Thus the Emperor of the *Turks* is called the Soltân of *Rûm*, or of the *Romans*, because he succeeded to a great Part at least of the Dominions of the *Roman* Emperors in both those Continents.

After the *Arabians* had taken all they could from the *Grecian* Emperors in *Asia*, the Name of *Rûm* seems to have been confined to the
I
Coun-

Countries left to these last, which were most of *Romania*, *Asia Minor*, and some Parts of *Armenia* towards *Trapezond*, to which the *Greeks* gave the Name of *Romania*, probably to distinguish that Part of *Asia Minor*, &c. which belong'd to them, from the Part possessed by the *Arabians*, who from thence call'd it *Balâd al Rum*: and the *Turks* who succeeded them, and afterwards conquer'd the whole, *Rum-ily*, or the Country of the *Romans*, which in our *Historians* is corruptly written *Romelia*.]

'Tis the great Sultan of the *Turks* whom our *Soltan*; Author means, p. 291. by the Sultan Chalif of *Râm*; for since the several Chalifs of *Bagdat*, *Damascus* and *Cairo*, who pretended to be the lawful Successors of *Mohammed*, subsist no longer, the greater Part of the rigid *Mohammedans* are accusom'd to regard the *Turkish* Emperors as their Successors in the right of commanding all the *Musulmanns*; and 'tis for that reason the *Turks* have so blind a Love for the Posterity of *Ottoman*, the first Founder of the House which reigns at present in *Turky*, that they would rather suffer the worst of Treatment from a Prince of that House, than obey a Prince of another Race, how mild and equitable soever his Government might be.

[It is to be observ'd, that after an end had been put to the *Chalifate* of *Bagdad* by *Hulaku* the *Tatar* in 1257. one of the Family of *Al Mostasssem*, the last *Chalifa*, who escaped the Slaughter, fled to *Egypt* where he was acknowledg'd *Chalifa*, and his Posterity continued in possession of that Dignity, till the Conquest of *Egypt* by *Soltân Selim* Emperor of the *Turks*, who in the Year 1516 having taken *Câbera*, corruptly called *Cairo*, hang'd *Tuman Bay*, last *Soltân* of the *Mamluks*, carry'd away the *Chalifa Al Mota-*

wakkel, whom he found in that City, to *Constantinople*, where he allow'd him a Pension, and treated him with the Respect due to a Person of his Dignity while he lived. Now it may be in some measure on this Account that the *Turks*, the *Tatars*, and in short all the *Mohammedans* that are not of the *Persian* Sect qualify the *Turkish* Soltân with the Title once so glorious as that of *Chalifab*.]

Rûm or
Turky.

Error to
call the
Othmans
Turks.

The *Tatars* as well as the most Part of the other Nations of the East, do not know the Emperor of the *Turks* by any other Name but that of *Sultan* [or *Chalifa*] of *Rûm*, because the *Romans* possessed heretofore precisely the same Dominions in *Asia* which the *Turks* possess there at present; and that after the Division of the *Roman* Empire the City of *Constantinople* always retain'd in the Provinces the Name of *New Rome* which it had at first; so that it is an Error in us to call the Subjects of the *Ottoman* Port by the Name of *Turks*, which is the true Original Name of those Nations which we comprehend at present under the Name of *Tatars*, and which have no Affinity with those whom now-a-days we call *Turks*, which are only a Medley of *Sarrazens*, *Arabs*, *Greeks*, *Sclavonians*, and other Nations of doubtful Origin blended together. For as to the first *Turks* who overrun *Asia* in the 9th Age, from whom 'tis commonly pretended they are sprung, all Footsteps of them had been lost long before the Invasion of *Zingis Chan* into the *Southern Asia*, and consequently more than two Ages before the Establishment of the Monarchy of the *Ottomans*.

[* In my Opinion, it is not a greater Fault to make the *Saracens*, or rather *Sarakîns*, that is *Easterlings*, and the *Arabs* two different Nations; than to call the *Arabs* *Saracens*; as some Authors even in their Oriental Translations have done.]

S E C T.

S E C T. II.

*The Provinces of Dyarbekr, Curdistan, and Erak ;
with an Account of Mount Ararat.*

PROVINCE of DYARBEKR.

THE Provinces of [*Baker* or] *Diarbekir* and *Curdistan* which are mention'd in p. 149. are situate in the Neighbourhood of the River *Tigris*, and comprehend one Part of the *Mesopotamia* and *Assyria* of the Antients.

The Province of *Diarbekr* in particular is *Diarbekr*, situate between the River *Euphrates* and the Source of the River *Tigris*, to the North of the desert Country which is inclosed between those two Rivers, and to the South of the Country of the *Turcomanns*. It is at present in the Hands of *Subjeſt to the Ottoman Port*, which governs it by a *Baſha* *the Turks*, who is one of the prime Viſiers of the *Turkiſh* Empire.

Diarbekr, where the *Baſha* reſides, is ſituate *Diarbekr* upon the eaſtern ſide of the *Tigris* in 38 Deg. of *City Reſi-* Latit. 'Tis very well fortify'd, having a very *dence of* thick double Wall towards the Land-ſide, and a *the Baſha* Precipice towards the River, becauſe it is ſituate upon a pretty high Eminence. The River *Tigris* is ſo low hereabouts in Summer, that it may be forded over againſt the Town all that Season. This City is very populous, and all *Populous* the Neceſſaries of Life are there very cheap; the Wine, the Bread, and eſpecially Meat is there very excellent. 'Tis reported that there are dwelling in this City 20000 Chriſtians, both *Armenians* and *Roman Catholicks*; and 'tis the great

great Trade carried on in this Town which draws them thither, seeing that the red Marrokins which are made there are the best throughout Turkey. One sees a magnificent *Mosk* in this Town, which is supposed to have been heretofore a Church of the Christians.

Famous for the best red Marrokins in Turkey.

Province of CURDISTAN.

Curdistan. The Province of *Curdistan* is situate to the East of the River *Tigris*, and extends from the sides of that River to within three Days Journey of the City of *Tauris*; having the Province of *Aran*, which belongs to *Persia*, to the North, and the Government of *Bagdad*, which is part of *Turky*, to the South.

Curds brutal, but brave.

This Province is exceeding mountainous, and inhabited by a Nation call'd *Curds*, who are indeed brutal, but as brave as possible, and very good Horsemen. They obey divers petty Sovereigns who take the Title of *Bey*, of whom he of *Betlis* is the most powerful, being able to bring into the Field 25000 Horse.

Under Protection, but still independent.

These petty Sovereigns have been accustom'd hitherto to put themselves sometimes under the Protection of the *Port*, and sometimes under that of *Persia*, according as the Situation of their petty Dominions and their Interests required; without submitting at the same time to either of those Powers. For besides that it was not very easy to constrain them by force, because of the advantageous Situation of their Country, thro'out which there are found Passages so narrow that fifty Men might easily stop an Army how numerous soever it be; it was still dangerous to push them too far, because that might lay them under the Necessity of

Country inaccessible.

of going over to the opposite side, which might prove very prejudicial, on occasion, to the Power concern'd: but 'tis probable if the *Turks* can keep all the great Conquests which they have made at present in *Persia*, they will soon be able to reduce these petty Lords under their Obedience.

The Country of the *Curds*, notwithstanding *Products*, the high Mountains which cross it every way, affords great Plenty of all the Necessaries for the support of Life. The Mountains themselves are cover'd with Walnut and Oak Trees, which bear the best Gallnuts that are brought from the *Levant*; and the Plains are all planted with Tobacco, which thrives exceeding well in that Country, and brings a great Trade and Wealth to it. Vines also are found there in abundance; but as the Inhabitants drink no Wine they make Raisins of the Grapes.

The *Curds* profess the *Mohammedan* Worship; *The Curds* but except in Circumcision and Abstinence *Moham-* from Wine, they don't observe the *Alcoran* *medans*. much; neither have they *Mullas* or *Mosks*, except in three or four of their principal Towns in the Country. See the *Voyages* of Tavernier.

The Town of *Musal* is situate in 36 Deg. *Musal*. 30 Min. of Latitude, on the right side of the River *Tigris*, in the Province of *Curdistan* towards the Frontiers of *Persia*. It is of no great Account at present. That which is most remarkable in it is a very fair Bridge over the *Tigris*. There are to be seen at some distance from the Town, on the other side of the River, the Ruins of a City, which they pretend was the antient City of *Ninive*. See the *Voyages* of *Nineveh*. Tavernier.

[You will find a more particular Description of *Musal* in *Thevenot*, who travelling purely for

Information should be suppos'd more exact in his Accounts than *Tavernier*, who had other Business to mind.]

Province of ERAK.

Erakain.

[The Country of *Irak*, or rather *Erak*, call'd also *Erak Arabi*, or *Babeli*, to distinguish it from *Erak Agemi* in *Persia*, is another Province of *Turky*, and seems to comprehend the antient *Chaldea*, with part of *Mesopotamia* and *Assyria*.

In the early Times of the *Arabs* it was divided into two Provinces, viz. of *Basrah* and *Cusab*, each of which had a Governor; and these are they which are meant in the *Arab* Authors by *Erakain*, or the two *Eraks*; and not *Erak Arabi* in general, and *Erak Agemi*, as the excellent *Goli*, in his Notes on *Alfargani*, happens inadvertently to suggest, for which he is too severely blamed by *Dr. Hyde*, in his Notes on *Peritfol's Itinera Mundi*, p. 65.

Inhabitants noted for Turbulency and Perfidiousness.

This Province was one of the most considerable and populous of all those which fell under the Power of the *Arabs*, and was divided into two Governments, rarely united, the better to keep in awe the Inhabitants, who thro'out the *Arabian* Histories are remarkable for their Turbulency and Perfidiousness: of which there needs no better Proof than their base Usage to *Aly* and his Family, after inviting him among them, whose Misfortunes were truly deplorable. But they were severely chastised some time after by *Hegag* and his Deputy, who in the Province *Basrah* only, I think, put to death 60000 of them in the half Year of his Government.]

Severely punish'd.

Bagdad.

Bagdad, at present the Capital of *Erak*, is a modern City, situate on the left [or East] side of

of the River *Tigris*, in 33 Deg. 10 Min. * Latit. 'Tis large, and has been very populous and well built in Times past, when it was in the Hands of the *Persians*: but since the *Turks* have been in possession of that Place, it hath gone intirely to ruin, occasion'd by the extreme Insolence of the *Turkish* Garison, who have abused the Inhabitants of the Town to that degree, that such as could get away, have gone and settled elsewhere; so that at present nothing is to be seen there but Ruins and great void Places.

It has a Castle upon the River to the North of the Town, which makes a good Appearance without, because 'tis built of very curious white Stone; but within there are nothing but Ruins, with some Cabins to lodge the Soldiers. Ne-^{One of the} vertheless, as *Bagdad* is one of the great Passa-^{great Pas-} ges for entering *Persia* on the side of *Turky*,^{sages on} Turkey there are always found there many foreign^{Turkey} side. Merchants, and all sorts of Commodities, tho both are very subject to the Impositions of the Militia. The *Bazars* are very fair as well as the publick Baths; one also sees several pretty handsom *Mosks*, and among the *Carawan-Sarays* there are also some commodious enough; but all these Buildings are the Remains of the Works of the *Persians*.

There is a great Suburbs on the other [or West] side of the River, where most of the Tradefinen live; to which they pass from the Town by a Bridge of Boats, tho the River be ^{Bridge of} very broad there; and every Night this Bridge^{Boats.} is taken away to prevent Surprize.

Bagdad is built along the River, and its Walls^{Circuit.} are two good Hours Journey about, but it is not very strong on the Land side. The Heats there are so great in the Summer that every

* [Rather 33 Deg. 20 or 25 Min. Latitude, according to the actual Observations of the Arabs.]

Body lies upon the Terrasses, which serve for Tops to the Houses.

Capucins. The *Capucines* have a House in this Town, and are very welcome to the *Turkish* Government, because they practise Physick in *Bagdat* with a great deal of Charity. 'Tis commonly reported that the Carrier Pidgeons of the best Breed are found in this Town. See *the Voyages* of Thevenot.

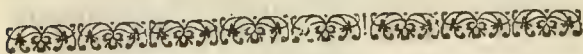
Mount Ararat.

Mount *Ararat*, which is referr'd to p. 5. is situate between *Armenia*, *Media*, and *Assyria*, and is properly a Branch of *Caucasus*, which joins Mount *Taurus*: the *Turks* and *Persians* call'd that Mountain *Alwend*. The particular Mountain on which 'tis suppos'd *Noah's Ark* rested after the Deluge, is an inaccessible Rock of prodigious height, of a blackish Colour, without any Verdure, and always cover'd with Snow both in Summer and Winter. The *Armenians* and *Persians* pretend, that the Remains of the Ark are still found on the Top of that Rock, but that Time has so harden'd the Wood that it is not to be distinguish'd from the Rock it self. See *the Voyages* of Olearius.

Ararat no part of Caucasus.

[But if you will believe *Struys*, a Monk went up in his Time and brought away a Piece of the Wood, of which he produces a Certificate. What *Olearius* delivers concerning this famous Mountain is only upon Hear-say, not having been near it himself; and therefore I should rather refer the Reader to *Tavernier* or *Tournefort*, who were there, especially to the latter, who had the Curiosity to ascend it as far as possibly ever any one did, and gives a very particular Description of it. Mount *Ararat*, or the Mountain which passes for it, cannot be a Part of *Caucasus*, for it is a Mountain by it self. There are several whimsical Conjectures of Authors

thors about the Situation of *Ararat*, some pretending to shew Reasons why it should be on the other side of the *Caspian Sea* beyond the *Oxus*; but without taking the Trouble of giving such Dotages a serious Answer, it is sufficient to observe, that the Mount cannot be there, because it is expressly said to be in *Armenia*.]



C H A P. III.

Observations on ARABIA and the MOHAMMEDANS.

S E C T. I.

Of ARABISTAN. *The Inundations of the Persian Gulf.* Of MEKKA and MEDINAH.

[A S the French Editor of the *Tatar History of Arabia*, ry has occasionally given an Account of *Mekka* and *Medinah*, *Mohammed* and the *Mohammedans*, I have brought the several Notes together under the Title of *Arabia*, as the Country to which they properly belong, tho no express mention be made of it by *Abulgazi Chan*, as the Editor supposes: For by *Arabistan*, p. 32. is not to be understood *Arabia*, or the proper Country of the *Arabs*, which never was possessed, either in whole or in part, by Sultan *Mohammed Chowarazm Shah*; but those Countries to the South of the River *Gibun* or *Amu*, comprehended generally under the Name of *Iran* that

Not possessed by the Shah of Chowarazm.

that is *Persia* at large, which had been conquer'd by the *Arabs*, and which might still, in some measure, be call'd their Country, on Account of the spiritual Jurisdiction which the Chalifa's of *Bagdad* retain'd over them; tho they had lost all the temporal Power there long before. Besides, the *Shah* of *Chowarazm* about that time possess'd almost all that the Chalifa's of *Bagdad* had possess'd on the other side the River *Tigris*, since the time the Chalifa's of *Egypt* sprung up; who, besides *Egypt* and the Western Provinces of *Africa*, carried away from him in *Asia* all *Syria*.]

Part of
Arabia
over-
flow'd.

'Tis to be observ'd here, that *Arabia*, which is at present contiguous with *Persia* only by a small space of Land about *Balsora*, [*Basrah*] was otherwise in Times past, before the Waters of the Gulf of *Persia* had cover'd a great Extent of Country, which made formerly the Frontiers between *Arabia* and *Persia*. We find this by very evident Marks in antient History; and *Marco Polo*, who return'd from his Voyages in 1295, says, that even in his Time the Town of *Balsora*, which is at present but fifteen Leagues from the Mouth of the *Euphrates*, was situate between *Bagdad* and a Town call'd *Cbisi*, which then stood at the Mouth of that River, [eighteen Days Journey distant.] The Waters also of the *Persian Gulf*, which are every where exceeding shallow to the West of the Streights of *Ormus*, give us sufficiently to understand, that all this Gulf can be no other than the Effect of some great Inundation of the *Indian Sea*.

[Tis very likely a great deal of Land has been swallow'd up by the Sea about the Mouth of the *Sbat al Arab* (as the Inhabitants call the united Stream of the *Euphrates* and *Tygris*, which passes near *Basrah*.) These Inundations

too have perhaps happen'd since the *Arabians* began their Conquests, who to keep out the Sea for the future, the Coast of *Arabia* thereabouts being very low, did, at a Place call'd *al Chasabat* * six Miles from *Abadan*, a Castle at the Mouth of the *Tygris*, raise Bulwarks against it: and ^{Bulwarks} the more than ordinary Shallowness of the *Per-* ^{at the} *sian* Gulf at that End, observ'd by Voyagers, ^{Mouth of} particularly *Thevenot*, increases the Suspicion of *Arab*, ^{the Shat al} to its having been once dry Land. However, I ^{stop the In-} cannot think the Space between *Basrab* and the ^{undations.} Mouth of the River was ever so great, or any thing like it, as for that Town to stand half way between the Sea and *Bagdad*, which from *Basrab* is above fourteen Days Journey by Land, according to *Al Edrisi* †; much less can I allow that it was so in the Time of *Marco Polo*: for the aforesaid Castle of *Abadan*, which is but thirty six Miles at most distant from *Basrab*, was standing on the Sea at the Mouth of the *Shat al Arab* on the *Arabian* side, in the Time of *Al* ^{Inunda-} *Edrisi* || (commonly call'd the *Nubian Geogra-* ^{tions not so} *pher*) who wrote about 1150, which was above ^{great as} *suppos'd*. a hundred Years before *Marco Polo*. So that *Marco Polo* must either have been mistaken in the Situation of *Cbisi*, or in the Distance between *Basrab* and *Bagdad*; which some later Authors, thro' Misinformation, have affirm'd to be but two Days Journey; in which Case *Marco Polo's* Observation wou'd be right, without the Sea gaining any Ground since his Time. But upon the whole, perhaps it is the Fault of the Copy; for according to that given us by *Grynæus*, which is reckon'd the best by some, it is only said, (*Chap. X.*) That there is a City between *Baldach* and *Cbisi*, call'd *Bascia*. From

* *Geog. Nub.* p. 121. † *Idem*, p. 203. || *Idem*, p. 121.
whence

whence it can neither be proved that the City stands half way between (as the Editor seems to suggest) or even that *Basrab* is meant by it: besides if it did, that ought to be no ground for such an Assertion as the Editor advances; for it is to be consider'd, *Marco Polo* does not deliver what he says in this Place, as an Eye-Witness, but rather as it should seem by Hear-say; the Uncertainty of which Authority sufficiently appears, by his telling us just before, on the Report of others, that the *Euphrates* falls into a Lake in *Zorzanian*, which by the Situation of it should be *Georgia*.]

Mekka. The Town of *Mekka* is situate in the *Happy Arabia*, [it belongs to *He'gaz* or *Tabama*, reckon'd Part of *He'gaz*] at ten Leagues distance [rather three Stages] from the *Red Sea*, in 22 Deg. 30 Min. of Latitude *. 'Tis very famous on account of the great Number of Pilgrims who annually resort thither from all the Countries where the *Mohammedan* Worship is received, there to perform their Devotions; in order to which they ought to be there by the 10th of the Month *Dsilbotza*, [*Du'lba'gab*] which is their grand Day of Devotion.

Soil barren.

This City is quite encompass'd with Rocks, and very difficult to approach; but as its Soil is very barren [till beyond the Hills] (inasmuch that besides some Grass, and some few of one kind of large Water Melons, call'd in *Russia* *Arbus*, it produces almost nothing at all) they are obliged to fetch from the City of *Cair*, by the *Red Sea*, whatever is necessary for the Subsistence of that Multitude of People

[* De Lisle computes the Latitude to be 21 Deg. 40 Min. which agrees with two of *Abulfeda's* Authors; and in the Portuguese Asia, *Gidda*, which is the Port of *Mecca*, is put at 21 Deg. 30 Min.]

which

which flock thither from all Quarters towards the Month of *Dsilbotza*, [*Du'lbaggab.*]

After the Pilgrims have perform'd the De-*Great* votions which the Religion requires from their *Trade.* Zeal, they stay yet some time longer in this Place, to follow their Business; and as at that time People of so many different Countries are met together, there is a very considerable Traffick carried on there by that Means.

At their Departure from *Mekka*, the Pilgrims [if they have a mind, not that they are obliged] go to visit the Tomb of *Mohammed* at *Medina tal Nabi*, [*Medinat'al Nabi*] which is *Medinat'al* eight [or rather ten] Days Journey of the Cara-*Nabi.* wan distant. The Mosk [*Mesgid*] where this Tomb is seen, stands in the Middle of the Town. It is encompass'd with gilt Rails, near which they go and pay their Devotions; because none are permitted to go within side. There are five or six black Eunuchs appointed to guard that Tomb, who never stir from the *Mesgid*, having for that End Chambers made about the Entrance of it, to lodge them in. These *Govern'd* Cities are in the Hands of the *Arabs*, and they *by Emirs.* have each their particular *Amir*. See the *Voyages of John Wild.*

They give the Name of *Hadsi* [*Ha'gi*] to all ^{*Hadsi or*} those who have perform'd the Voyage to ^{*Ha'gi Pil-*} *Mekka*; and they are respected afterwards during their Lives, with a particular Veneration, ^{*grims.*} by all the *Mohammedans*.

S E C T. II.

Of Mohammed and his Religion.

European
Authors
mistaken
about the
Moham-
medan Af-
fairs.

[WITH regard to the Parentage of *Ma-
bomet*, or rather *Mohammed*, and his
Assistants, in framing his very politick Religi-
on, the Author of these Observations, following
the *European* Historians, runs into the Errors long
since exploded by those who have given an Ac-
count of him from the *Oriental*s; who make it
evident that *Mohammed* was of noble Extracti-
on, and of the most illustrious of all the *Arabian*
Tribes; which was that of the *Koraisb*. How-
ever we shall give you his Words with A-
mendments here and there, where it can be
done conveniently, reserving a more full and
exact Account of these Matters to another Op-
portunity.]

Mohammed was an *Arab* by Nation, and
born, according to some Authors, the 5th of
May 570 of the Christian Æra. His Father
was a Pagan, named *Abdalla*: His Mother was
of *Jewish* Extraction, and called *Emina* *:
His Family was nothing more than ordinary,
as well on the Father's as the Mother's side †.
He composed his System of Religion, which is
commonly call'd the *Alcoran*, with the Help of a
Jacobite Christian call'd *Batiras* ‥, and of *Sergius*
a *Nestorian* Monk ‡, assisted by some *Jews*, Re-
lations of his Mother. As it was politick e-
nough to permit his Followers to have as ma-
ny Wives †† and Concubines as they could
maintain,

[* *Amena*. † On the contrary both were descended
from *Koraisb*. ‥ *Bohaira*. ‡ *Bohaira* and *Sergius* were
the same. †† They are allow'd but four, and seldom take
above one.]

maintain, a thing rigorously forbidden to *Jews* * and Christians ; and to make the Joys of Paradise, which he promis'd to the faithful Observers of his Law, in a great measure to consist in sensual Pleasures, which the *Orientals* are extremely addicted to: *Mohammed* in this did not a little contribute to engage an infinite Number of People to embrace this new Doctrine †. On the other side, he practis'd the detestable Maxim which permits the making of Proselytes by Fire and Sword, that did not fail to spread and firmly establish his System of Religion, in all the neighbouring Countries where he could once get Footing. [*Mohammed* makes it a Merit, 'tis true, to propagate his Religion ; but he forbids Persecution, the Method practis'd by some who call themselves Christians. He even carries his Humanity so far, as to order that all shall be spared and unmolested who ask Quarter and pay Tribute. It were only to be wish'd, that Church from which the Accusation and Misrepresentation on this as well as other Articles originally comes, wou'd prove themselves as Orthodox by following as exactly the Christian Rule.]

The *Mohammedans* profess to adore one only *Mohammedans* God, Almighty, Eternal, and Indivisible ; who neither is begotten, nor has begotten : Who communicates his Essence to none : Who is the sole Creator, all the rest being his Creatures. And they are so scrupulous about every thing which might hurt this Unity of the divine Essence, that they look upon Christians as true *Esseem Christians Idolaters.* Idolaters, because they adore the Trinity, which appears to them altogether incompatible

[* The Jews were allow'd a Plurality by their Law.]

† He was obliged to yield in many things to the Perverseness of the Arabs, as Moses did to that of the Jews.]

with the Ideas which they have of the Unity of the Supreme Being.

Honour
Christ as a
great Pro-
phet. They honour Jesus Christ as a great Prophet, whom they hold to have been very far from making himself a God as the Christians suppose him; and they have the *Jews* in great Abomination, on account of their having put to Death so holy a Prophet. Neither do they suffer a *Jew* to embrace the *Mohammedan* Worship, except he turns Christian first, of which nevertheless an implicit Profession is deemed sufficient in certain Cases.

Moham-
med took
many
things
from
Scripture. They confess that *Mohammed* has taken many things out of the sacred Books of the Christians; but as these last found the Doctrine of the Trinity, which the others esteem as a Blasphemy, upon the Doctrine of Jesus Christ, they prefer *Mohammed* to him, as sent by God to re-establish Religion in its first Purity.

Fest of
Ramadan. All the *Mohammedans*, of whatsoever Sect they be, observe to fast during the Moon of *Ramadan*, in Commemoration, that during that Moon the *Alcoran*, as they believe, was dictated to *Mohammed* from Heaven. To this Purpose they carefully observe the first Appearance of that Moon; and as soon as the Men posted on certain high Places perceive it, they give the usual Signal upon that Occasion, and immediately they cry aloud, that *The Moon of Ramadan appears*. They illuminate at the same time all the *Minarets* † with Lamps, which represent all sorts of Figures; and these Illuminations are continued every Night of this Moon.

What they
abstain
from. The *Mohammedans* are forbidden to have to do with any Woman, or to drink or eat between

† *Menâras* or Steeples.

Sun-rise and Sun-set during this whole Moon ; but from Sun-set to Day-break they may drink, eat, see Women, and divert themselves as they please : wherefore one sees in all *Mohammedan* Towns, during this Month, all the Streets full of People all night long, and in the Day every one goes to sleep till the Hour comes when the *Muezzins* call to the Night Prayer ; then they begin to drink and eat again till the next Morning.

This Fast is very convenient when it falls in ^{*Easiest*} Winter, because the Days being then very short, ^{*when it falls in*} the Abstinence they are to undergo is not so ^{*Winter.*} long as at other times ; but when it happens in Summer 'tis exceeding inconvenient, especially in hot Countries, on account of the great Thirst they suffer during the extreme Heat of the Day ; and yet the greatest Part of the *Mohammedans* observe this Fast very religiously. But when ^{*Eat and*} they happen to be on some Journey during this ^{*drink as*} Month, they are permitted to eat and drink as ^{*usual on*} usual, provided they do not fail to fast in the ^{*Journeys.*} same manner for another Month of thirty days, as soon as they have an Opportunity of doing it.

The *Turks* especially are so scrupulous in the ^{*Turks*} Observation of this Fast, that they won't mar- ^{*very exact*} ry during this Month ; and if any of them should ^{*in this*} be taken drinking Wine between Sun-rise and ^{*Fast.*} Sun-set in the Month of *Ramedan*, he would be infallibly put to death. But among the *Per-* ^{*Per-*} *Persians* they are not rigorous in this Point ; and by ^{*less rigo-*} giving some Money to the *Mullas*, one may ^{*rous.*} obtain a Dispensation for eating and drinking that whole Month as usual. This Fast ends with the Month of *Ramadan*, and the Appearance of the next Moon begins the *Bayram* of the

the *Mohammedans*. See the Voyages of *Thevenot*.

*Head of
the Law
in each
Moham-
medan
Govern-
ment.*

Among the *Mohammedans* each Government has a particular Head of the Law, who decides absolutely in all Matters which concern Religion and Conscience. All the People of the Religion in the Territories depending on his Orders, and the Cadies, or Judges themselves, must receive their Instructions from him for the Administration of Justice. He has besides that the intire Disposal, thro'out the whole Jurisdiction, of all the Effects bequeath'd to Moskees, Hospitals, and all other pious Uses. And as these Effects are very considerable among all the *Mohammedans*, because the Rich make it a Duty of Religion to bequeath at their Deaths a Part of their Goods to these sorts of charitable Uses, insomuch that there are very few Moskees where there are not daily some Distribution made to the Poor; 'tis easy to imagine, that being so well stock'd, he does not fail to serve himself plentifully first.

*His Power
dangerous
to the Go-
vernment.*

So large a Power renders this Office of great Consequence to the Government; and it has been often observ'd, that when the Head of the Law was disposed to disturb it, all the Precautions of the Prince could not hinder the State from falling into strange Disorders.

The Name of *Musti* is particularly affected by the Head of the Law of the *Ottoman* Empire, and the Name of *Sadre* by that of *Persia*.

Cadi.

The *Cadi* is the ordinary Judge in Towns inhabited by *Mohammedans*: he renders immediate Justice upon the Depositions of Witnesses, and all other authentick Proofs which the Parties are able to produce, and that without any Formality or Charges, but for all that they don't want Ways and Means to raise Perquisites.

*Justice
without
Delay or
Expence.*

sites. Nevertheless, in weighty and doubtful Cases, he takes Advice of the *Mullas* or Doctors of the Law; and if it be a Crime which deserves Death, he dare not proceed to execute the Criminal, without giving Notice before-hand to the Government. The *Cadi* Cadi. ought of Necessity to study the *Alcoran*, which is to be to him the Rule and Foundation in the Exercise of his Office.

The Name of *Sheich* is given to Men who ^{Sheich.} are reputed very knowing in Theology; and 'tis for that reason all their Saints are honour'd with it: [it is also given to Princes, and properly signifies an Elder.]

The *Mosks* * of the *Mohammedans* are usu-^{Mesgids.} ally built square, with small Towers at the four Corners, from which the *Muezzins*, who are like our Churchwardens, call the People to Divine Service at the Hours appointed by the Law.

These *Mosks* are for the most part vaulted within, and enlighten'd by many cross-work'd Windows. Nothing is to be seen but Carpets or Mats spread on the Ground, instead of Benches which are in our Churches, upon which those who come to assist at Divine Service sit cross-leg'd, after the usual Manner of the Orientals. There is besides that a Place raised like a kind of small Pulpit, where the *Imâm* or Priest, who makes the Prayer, takes his Place; and ^{Imâm.} they always observe to set this Pulpit on that side of the *Mosks* which looks towards *Mecca*.

[* *Mosk* is a Corruption of the Persian Word *Mesku*, which signifies a Temple or Place of Worship; but the proper Arabick Word is *Mesgid*.]

To enlighten these *Mosks* in the Hours of the Night, they use a great Number of Lamps, suspended from the Vault about the Height of a Pike. For the rest, every thing within the *Mohammedan Mosks* appears exceeding neat, and the Men who enter therein, observe carefully to leave their Slippers at the Door, that they might not dirty the Pavement. For want of Gold and Azure which shine throughout the chief *Mosks*, those which are poor have at least their Walls well whiten'd, upon which there are Passages of the *Alcoran* written in several Places.

Court before the
Mesgids.

Before the *Mosks* there is commonly found a little square Court, surrounded with a Gallery well whiten'd, where also one sees the Name of God, with some of his Attributes, written in many Places; and in the midst of this Court there is always a Fountain, for those who would go into the *Mosks*, to perform the Ablutions commanded by the Law.

Imams
and Mullas
their
Qualifications.

Those who would be receiv'd *Imams* or *Mullas* must of Necessity understand the *Arabic*, because the *Alcoran* is written in that Language; and they ought, besides that, to have read some of the best Commentaries which have been wrote upon that Book.

The Coran
always
read in
Arabick.

In the *Mosks* they always read the *Alcoran* in *Arabic*, tho the Vulgar among the *Turks*, *Persians*, and *Tatars*, don't understand a word of that Language; and it seems the *Mohammedan* Doctors have taken the same Affection for the *Arabic* Language, which our Roman Catholic Clergy have for the Latin Tongue. Nevertheless among the *Mohammedans*, there is at least that Regard had to the Ignorance of the People, that the *Mulla*, after he has read the Passage of the *Alcoran*, set apart for the Devotion
of

of the Day, usually subjoins a short Explication in the Vulgar Tongue, for the Instruction of such as do not understand the *Arabic*.

The *Imam* is properly among the *Mohamme-Imâm-dans*, the same as the Curate with Roman Catholics; and the *Mulla* is like a Doctor in *Di-Mulla* vinity.

Whereas the Christians confirm what they ^{Moham-}promise, or affirm on important Occasions, upon ^{medans} the Gospel, the *Mohammedans* are accusom'd to ^{swear on} do it upon the *Alcoran*, which only they pretend contains the divine Truths, which the Christians on their side believe to be contain'd in the Gospel.

The Name of God, which is signify'd by the ^{Guilty of} word *Allah*, is always in the Mouth of the *Moham-* ^{what we} *medans*, of whatever Sect they be, which might ^{call taking} have been practis'd at first with a good Design, ^{the Name} but at present they have made so great an Abuse ^{of God in} of it, that they will bring that holy Name into ^{vain.} their most trifling Chat, and even into indecent Discourse: in which the *Mohammedans* differ much from the Maxim of the *Jews*, who never pronounced the holy Name of God, but very rare, and with the most profound Respect.

[The *Arabs* think they honour God in having ^{Think they} his Name often in their Mouths, even in Swear- ^{honour} ing and Cursing; and that is the Reason we so ^{God by it.} often find, in the best *Mohammedan* Writers, Execrations, such as, *God burn him*, *God curse him*, or *confound him*, tack'd to the Names of Persons who have render'd themselves odious, for some Actions, to all *Mohammedans* in general, or to some Sect in particular.]

The *Era* of the *Mohammedans* commences ^{Era of} from the Flight of *Mohammed*, from *Mekka* ^{the Hegra,} to *Medinab*; for seeing that from that time ^{or Flight} ^{of Moham-} ^{very med,}

Arab
Years Lu-
nar.

very thing succeeded to his Wish, he * order'd that they should reckon the Years to come from the Day of his Flight, which was the 16th of July, A. D. 622. The Word *Hegira*, by which the *Mohammedan Era* is commonly expressed, signifies in the *Arabick Language* a Persecution on the Score of Religion †. The *Mohammedans* have that in common with the greatest Part of the People of Antiquity, and with almost all the Orientals at present, that their Years are Lunar, and are reckon'd from new Moon to new Moon; so that they have always interchangeably four Months running, each of thirty days, and then three Months succeed of twenty nine days each; whence it happens, that the Lunar Year has eleven days less than the Solar. As this Flight of *Mohammed* happen'd on a *Friday*, the *Mohammedans* in order to perpetuate the Memory of it, have consecrated that Day to publick Devotion, and they celebrate it with no less Exactness than the *Jews* do *Saturday*, and the *Christians Sunday*. See on this Head, the *Historical Dictionary of Morery*.

Morery
faulty in
his Ac-
count of
Moham-
medan
Matters.

[I am very sorry the Annotator should pitch upon an Author for his Guide, who has altogether made use of the western Historians, in most things very faulty, as to what is found in them relating to Oriental Affairs, when he had his Choice of so many Books, which being

[* It was not Mohammed, but Omar, the second Califah, or Successor of him, who instituted the Era of the Hegra.]

[† Hegra is an Arabick Word which signifies a Flight; so that the Year of the Hegra signifies only the Year of the Flight, or from the Flight of Mohammed; tho it must be owned, upon this Occasion, the Mohammedans have appropriated it to a Flight upon Account of Religion or Persecution.]

either

either Translations, or Extracts, from eastern Historians, must be supposed more fit to inform him in Matters concerning those People and Countries. Thus, I should think, in an Enquiry of of this Nature, one would rather consult the Dictionary of *Herbelot*, which bears the Title of Oriental, than that of *Morery*, which has misled him in several Particulars relating to *Mohammed*. And as to the Nature of *Mohammedan* Years, and Manner of intercalating Days, the Annotator had better have consulted *Thevenot*, an Author he quotes elsewhere, who would have been a much surer Guide than *Morery* to go by, who has also misled him in that Affair. For a just Insight into these Matters, the Reader may consult *Herbelot*, or *Prideaux's*, or rather *Abulfe-da's* Life of *Mohammed*, lately published by the Reverend Mr. *Gagnier*, whose Translations from the *Arabick* I hope will not want all imaginable Encouragement..]



C H A P. IV.

OBSERVATIONS relating to
the Country of IRAN, or Persia at
large.

S E C T. I.

Of the Name and Extent of PERSIA.
Women Dancers.

Name.

THAT great Monarchy known to us by the Name of *Persia*, consists of several spacious Countries, which at different times have had their particular Kings, and to which the *Persians* give the Name of *Irân*: a Name they derive from *Irige*, eldest Son of *Fraydûn*, 7th King of the first Race of their Monarchs called *Pishdad*, as they deduce that of *Turân* from *Tur* another of *Fraydûn*'s Sons, according to what we have already observ'd in the Accounts of *Great Bucharria* and *Turkestan*. As for *Pars* which the *Arabs* for want of the P write *Fars*, or *Fares*, and from whence our Name of *Persia* comes, it denotes no more than that particular Country whereof *Shirâz* is the Capital, which makes but one Province of the Dominions of the Shah, or of the Empire of *Irân*.

That of

Agem a
Nickname.

The Name of *Agem* is mistakenly ascribed to it by most Authors, as if it was a Name used by the Natives; whereas it is a Name of Contempt or Reproach given to it by the *Arabs* and *Turks*, out of Aversion to the *Persians*, both upon a religious and political Account, whom from thence they call *Agem*, which signifies Strangers,
or

or outlandish People, and is apply'd by them in the same Sense that *Barbarian* has all along been by *Europeans* to other Nations, who deserve it, at the same time, less than themselves.]

By the Country of *Irân*, must be understood *Extent.* all the Countries which are situate to the South of the River *Amu*, between the River *Indus*, the Gulf of *Persia*, and the River *Euphrates*, which comprehends very nearly all the Kingdom of *Persia*, in the Condition it was in just before the Troubles which at present are tearing it in pieces.

[The Extent of *Irân* is not ascertain'd by Authors. Some would comprehend under that Name all the Provinces which ever were at any time subject to the *Persian* Monarchy: p. 18. it is made to include *Syria* and *Egypt*, *Sham* or *Damascus*, and *Misser* or *Mesr*, which is *Cairo*, being said to belong to it: But the most general Boundaries ascribed to it are the Rivers *Tigris*, and *Gibun* or *Amu*.]

The *Persians* are accusom'd to shave the *Persians* Beard, and let only the Mustachios grow; al-^{wear only} ledging that it is very ornamental in a Man to ^{Mustachios.} have large Mustachios, and they never let their Beards grow but in some extraordinary Affliction: This is the reason why the Ambassador of *Shah Tamas II.* who was at *St. Petersburg* in the Year 1723, to demand Succours from the late Emperor of *Russia*, in the Name of his Master, against the Rebel *Miri Weis*, [*Mir Awis*] who had put to death his Father, wore a long Beard, to testify the Share he had in the publick Calamities which laid waste his Country, and the Royal House of the *Sofis* [*Shahs*]: But the *Uzbek Tatars*, as well as all the other *Tatars*, let all their Beard grow three or four Inches broad, and ridicule extremely that Affectation of the *Persians* in cherishing only the

the Mustachios. The Quality, as *Tavernier* acquaints us, ride on Mules [like the Governor of *Meru*, p. 135.]

Women
Dancers
in Persia.

As the *Persians* are great Lovers of the Sex, and that nevertheless it is very rare that one can enjoy the Conversation of any honest Woman throughout the East, it is the Custom in *Persia*, at all the Feasts or other Diversions which they give their Friends, to call for certain Women, who make it their Business to divert the Company on those Occasions, by dancing and playing on several sorts of Instruments.

These Women ordinarily cut a very grand Figure, and wear Habits in Summer of a very thin Gawze, which exposes all the Parts of their Bodies to the View of the Beholders, excepting those which are cover'd with Cotton Drawers, which all the Women of *Persia* commonly wear; but in Winter they put on Gowns of Gold Brocade, or of Silk, which discover to a Nicety the Shape, which in most of the Women of those Provinces is very elegant.

Common
Prostitutes.

These Women are no other than common Prostitutes, whom the Master of the House, to make the better Cheer for his Guests, does not fail to offer to them to choose which they like; and as the major Part of them are not ugly, it always happens that one of the Company takes a Fancy to one or other of these Creatures, and then without Ceremony, he goes with her he likes into the next Chamber, does what he has to do, and returns after that very quietly to join the Company. The Lady, on her side, returns also to dance or play as if there had been nothing of it, and without shewing the least sign of Shame for what she had been doing in the other Room.

The same thing is practis'd in the *Indies*; and there are also at the Court of the *Great Mogul*, and that of *Persia*, Companies of these Women, retained by the Court, who constantly follow it wherever it goes, to make Diversion for the Prince and his Lords.

The Cubit of *Persia* is twenty four Inches, ^{Cubit of} eight of which make six Royal Inches of *French Persia*. Measure; so that the Cubit is exactly a Foot and half, or eighteen Royal Inches, which answer to three quarters of a *Brabant Ell.* See *Thevenot's Voyages*.

S E C T. II.

Of the Title of Chan still given to Governors in Persia. The Points in which the Persians differ in Opinion from the Turks and other Moham-medans.

THE Title of *Chan*, which is given in *Persia* to the Governors of Provinces, is a ^{Title of} Monument of the Dominion of the *Tatars* in that ^{Chan in} Kingdom; for when the Power of the Princes of the ^{the Go-} Posterity of *Zingis Chan*, which reign'd in *Persia*, ^{vernments} began to decline, most of the Governors of Provinces, shaking off the Yoke of the *Chans* of that House, usurp'd themselves the Title of *Chan*, and made their Sons and Relations take the Title of *Sultan*; among whom they distributed the Governments of the Towns of their Dependance, in imitation of that Custom of the *Tatar* Princes. *Ussum Cassan* [*Uzun Hassan*] and after ^{why re-} him *Shah Ismael*, having reunited all the Empire ^{tained.} of *Persia* under one Scepter, found it convenient to leave this vain Shadow of Sovereignty to those

those who were at that time in possession of it, and to content themselves with the Solid, that is to say, of having reduc'd them to be no more than their Subjects for the time to come; and since then the Title of *Chan* properly belongs to the Governors of Provinces, and that of *Sultan* to the Governors of Towns.

All the Governments at the Disposal of the Shah,

Except Candahar.

At first these pretended *Chans* were left in possession of the Provinces they possessed, a certain annual Tribute being impos'd on them, and the Government passed to their Children; but *Shah Abas* the Great thought fit to abolish this Custom, and after the Death of the *Chans* to dispose of their Governments according to his Pleasure: and since then all the Governments of *Persia* are at the Nomination of the King, excepting only the Government of *Candahar*, which has been always hereditary, because the *Chans* of that Province submitted voluntarily to the Crown of *Persia*. And 'tis this dangerous Prerogative which has made the *Chans* of *Candahar* so very powerful as to attempt to dethrone their Masters, by plunging the Kingdom of *Persia* into that unhappy State which we see it is in at present.

Daruga.

The Office also of *Daruga* [introduced by the *Tatars*] subsists still in *Persia*; for in each Town there is a *Daruga* who commands in chief there, and throughout the Extent of his Jurisdiction, all the Affairs of Justice and Policy are at his Decision: He has also the receiving of the Royal Treasures, and the Administration of the Domains of the Crown throughout his District: He is obliged to render an Account of the Finances which pass thro' his Hands, to the Calenter of the Province, and one may appeal from his Sentence to the *Chan*, Governor of the Province.

vince. There is none but the *Daruga* of *Isphahan*, who depends immediately on the Court.

The Title which the Emperors of the *Turks* are accusom'd to give the *Shahs* of *Persia*, is that of *Sheich Ogli*, of which we have an Instance, p. 291. As by their Principles they can not but look upon them as Usurpers and downright Arch-Hereticks, they reckon it unworthy of their Grandeur and Zeal for the true *Mohammedan* Worship to give them the Title of *Shah*.

'Tis the Custom in many Parts of the East, when one is about to salute a Monarch, to fall on the Knees, and then the Prince puts his Right Hand upon the Left Shoulder of the Person who salutes him, in case he be agreeable to him, to signify that he is well pleas'd to see him; agreeable to what is related, p. 273.

As the Memory of *Sheich Sefi*, Great Great Grandfather of *Shah Ismael*, was in great Veneration with the *Persians*, on account of his pretended Sanctity, *Shah Ismael*, when he set about making himself Master of *Persia*, knew how to make a dextrous use of his being sprung from so great a Man, who was descended in a direct Line from *Aly*, *Mohammed's* Son-in-Law, to render his Person agreeable to the *Persians*: and as *Sheich Sefi* had maintain'd in his time that *Abubeker*, *Omar* and *Osman*, who were the immediate Successors of *Mohammed*, were only Intruders, who had usurp'd the Dignity of *Chalif* over *Aly*, Son-in-Law to *Mohammed*, who ought himself to have succeeded immediately, according to the Will of *Mohammed*, *Shah Ismael* saw it for his Purpose to revive that Opinion, to animate his Partisans against the *Turks*, who then possess'd a great part of *Persia*, because the *Turks* have always had those three first Successors of *Mohammed* in great Veneration: and he so effectually

fectually insinuated to his Followers, that none but one who was of the Race of *Aly* had a Right to govern the true *Mohammedans*, that it contributed much to the sudden Revolution which drove the *Turks* intirely out of *Persia*, and placed *Shah Ismael* upon the Throne.

Points in
which the
Shiais and
the Sunnis
differ in
Religion.

'Tis to the time of the advancement of this Prince to the Throne of *Persia*, that the Epocha of the Separation of the *Persians* from the rest of the *Mohammedans* is to be fixt. The principal Points in which these latter, and the other Followers of *Aly*, differ from the rest of the *Mohammedans*, may be reduced to these, viz.

Persians hold *Ali* to be the true immediate Successor of *Mohammed*.

1. The *Persians* pretend that *Aly* is the true immediate Successor of *Mohammed*, and that *Abubeker*, *Omar* and *Osman*, who reign'd before *Aly* after *Mohammed's* Death, are but Usurpers, which should not be reckon'd in the Number of the lawful Successors of their Prophet; which is wholly contrary to the Sentiments of all the other *Mohammedans*, who acknowledge *Abubeker*, *Omar* and *Osman*, for legitimate Successors of *Mohammed*, and only reckon *Aly* for the fourth Successor of their Law-giver. [After the *Formula* there is no God but God, and *Mohammed* is the Messenger of God, which the *Turks* use; the *Persians* add, *Aly* is the Friend of God *.]

Admits but
one Com-
mentary of
Ali on the
Coran.

2. The *Persians* admit but one sole Commentary of *Aly* upon the *Alcoran* as orthodox; whereas the other *Mohammedans* do not indeed wholly reject *Aly's* Commentary, but they prefer those of *Abubeker*, *Omar* and *Othman* far before it, which are the Aversion of the *Persians*.

[* Hyde in *Notis Persic.* p. 168. It is Prophet of God in the Place cited; but I hope I shall be excused this Alteration, since the Doctor in the same Book, de Prec. Moham. p. 2. allows the Word *Resul* rather signifies Messenger.]

3. The *Persians* make use of the *Alcoran* translated into the *Persian* Language, which is deem'd a great Impiety by the other *Mohammedans*, seeing they are persuaded that it was God himself who caused the *Alcoran* to be written in the *Arabic* by the Angel *Gabriel*. Notwithstanding the *Persians* agree in the main with the other *Mohammedans* upon this Article, since they don't care to have a true Translation of the *Alcoran* in their Tongue; instead of which they only put under each *Arabic* Word the Signification in the *Persian* Language between the Lines, for the Instruction of the Ignorant, without adding any Connexion, or reducing those words to a coherent Sense, as should be done to give it the Name of a Translation: for they are fully persuaded, like the other *Mohammedans*, that there is no other Language worthy to explain the Mysteries of the *Alcoran*. [They reckon it indeed the most worthy, but they both admit of and have Translations of the *Coran* in several other Languages.]

4. The *Persians* adhere to the Observation of that which the Law expressly ordains; whereas the other *Mohammedans* add thereto many other Precepts which they call the Councils of Devotion, much like as the *Roman Catholics* add the Commandments of the Church to the Commandments of God.

5. The *Persians* pretend it is enough to make the Prayer three times a day, viz. at Sun-rise, at Noon, and at Sun-set; but the other *Mohammedans* maintain that 'tis obligatory to pray five times a day.

6. The *Persians* admit of a Free-will, and bestow a figurative Sense on several Passages of the *Alcoran*, which renders their Doctrine reasonable enough; whereas the other *Mohammedans*

are for absolute Predestination, and strictly follow the literal Sense of the *Alcoran*.

Differ in several other Ceremonies and Opinions. These are the principal Points which divide the Sectaries of *Aly* from the other *Mohammedans*; but they differ besides in abundance of Ceremonies and particular Opinions, which are of very little Moment to us. Nevertheless it is fit to know that the Month of *Ramadan*, and all the other Months of the Year, begin always a Day sooner with the *Persians* than the other *Mohammedans*; because being more learned in Astronomy than the latter, they don't reckon the new Moon from the Day it becomes visible, but from the Day before.

Hate each other more than the Christians. The *Persians* assume the Name of *Schiai*, in opposition to the *Turks*, their greatest Adversaries, who take the Name of *Sunnis*: and the Hatred betwixt those two Nations on account of their different Opinions about Religion, is not less than that which reigns between the *Roman Catholics* and *Protestants*, be it ever so violent.

Turbans differ. The *Turks* commonly wrap their Bonnets only with a Tulban of some Ells of Muslin, or some other fine white Cloth; but the *Persians* first wind some white Cloths about them to swell them, and afterwards cover them with several Ells of colour'd Silk, strip'd with Gold or Silver, if for Persons of Distinction, which makes their Turbans very deform'd and clumsy. See *Thevenot* and *Olearius*.

S E C T. III.

Of the Provinces and Cities of PERSIA.

§ 1. The Province of ARAN.

THE Country which at present goes by the *Extent*. Name of the Province of *Arân*, makes the greatest Part of the antient *Armenia*, and comprehends almost all that which is situate between the Rivers *Kur* and *Aras*. 'Tis one of the finest, largest, and richest Provinces of *Persia*. [*De Fer* and some other Authors confound the Name of this Province with that of *Irân* or *Persia* at large.] 'Tis true 'tis very mountainous, but for all that 'tis very productive of all sorts of Pulse and Fruits; they also make there very good Wine, and a great deal of it. This Province is one of those of *Persia* which produces most Silk, with which the *Armenian* *Silk Trade*. Christians who are very numerous in this Country, carry on a great Trade: It has been these two Years past in the Hands of the *Turks*.

The Town of *Erivân* is at present the Capital *Erivan, or Rivân*. of the Province of *Arân*; 'tis situate upon the eastern side of a small River which falls into the *Aras* four Leagues to the South of the Town. This Town is not considerable in it self, tho it be pretty well fortify'd, and there is only the *Chan*, the Governor of the Province, who lives there with the Soldiers appointed for the Defence of the Place, which is built intirely upon a Rock: All the Merchants, Artisans, and other Inhabitants dwell on the West side of the

River, in a sort of Suburb, which is much larger and better peopled than the Town it self. One passes from the Suburbs to the Town over a fair Stone Bridge, where they have made Chambers level with the River to take the fresh

Air in Summer. *Erivân* is one of the great Passages to enter *Persia* on the side of *Turky*; which joined to the Trade of Silk which is driven in this City, affords the Inhabitants Means to live comfortably. The *Armenian* Christians have there four Churches, and the Country is over-spread with their Convents.

The *Daghestân* *Tatars* come in Troops to *Erivân*, with Slaves of all Ages and Sexes, which they sell or truck at the best Rate they can.

The Town of *Nacivân* is situate in this Province, and reckon'd one of the most antient in all *Persia*: but as it has been a vast Sufferer in the late Wars between the *Turks* and *Persians*, 'tis now in a very sorry Condition in comparison of what it was formerly, before *Shah Abas* the Great caused it to be demolish'd, to hinder the *Turks* from making use of it against himself.

Carabach is a Place in the Province of *Arân*, towards the River *Aras*, which is not very considerable at present.

§ 2. *The Province of Adherbigân, including that of Shîrwân.*

THE Province which the *Orientals* call *Extent.*
Adirbeitzan *, is properly the *Media* of the Antients. 'Tis bounded on the North by *Georgia*; on the East by the *Caspian Sea*; on the South by the Province of *Gilân* and *Erâk A'gemi*, and to the West by *Armenia*. 'Tis at present intirely in the Hands of the *Persians*, who have made two Provinces of it, whereof one is call'd *Shîrwân*, and has the City of *Shamâchi* for the Capital; and the other retains the Name of *Adherbigân*, whose Capital is *Ardebil*.

The City of *Tebrîz* or *Tauris* is situate to the East † of the Town of *Ardebil*; and 'tis suppos'd to be the *Ecbatana* of the Antients ‡. It is still one of the best in *Persia*, because it has always been a great Thorough-fair, and that a great Trade has been at all times carried on there: 'Tis large, populous, and well enough built; but there are none but the *Mosks*, and such like publick Buildings, which are built with Brick or Stone, all the private Houses being built with Bricks baked in the Sun, and that is the Reason why they are not usually above one or two Stories high: They are all flat at Top, and the Chambers within are vaulted, and well white wash'd. One finds there several *Bazars* well built, and *Caravanserays* very commodious.

The little River which passes thro' the Town *River.* furnishes it with very good Water; but 'tis very subject to overflow about Spring and Au-

[* *Adherbigân.* † West. ‡ *Others reckon Hamadân, perhaps with as much Probability.*]

tunn, and then it usually lays a great part of the City under Water. There are three Stone Bridges over it, each of a single Arch, which serve for Communication between as many great Streets which cross the Town from one End to the other.

*Shagrine
made
here.*

The fairest Shagrine Skins in all *Persia* are made in this Town, for which they have yearly a great Vent, because all the *Persians* who pretend to be ever so little above the common Rank, don't think themselves well shod if they have not Boots of Shagrine.

Silks.

The silk Stuffs manufactured in this Town are likewise much esteem'd; and they also make there all sorts of small Ware in Iron, which are in great Request in *Persia*, where there are very few Locksmiths and such like Artisans. There is also a great Trade for Horses in this Place, in regard the Horses of those Parts are reckon'd the best in *Persia*.

*Horses the
best in
Persia.*

*Money
and Provi-
sions plen-
ty.*

All these things make Money more plenty in *Tauris* than in any other Place in *Persia*; and as the Country round the City is moreover very fruitful in all the Necessaries of Life, they are in great Plenty too and very cheap. One generally finds there foreign Merchants of most Nations of *Europe* and *Asia*, which Commerce and the great Thorough-fair bring thither. The *Capucines* have there also a House, where they exercise the *Roman* Catholick Religion in full liberty.

*Subject to
Earth-
quakes.*

The City of *Tauris* has from time to time suffer'd much by Earthquakes, and the Wars between the *Turks* and *Persians*, nevertheless it has always recovered its Losses with Advantage: but I know not whether it will be able to make as much of the Misfortune which lately happen'd to it: For the *Turks* having carried the
Town

Ch. IV. Irân, or Persia.

719

Town by Assault last Year [viz. 1725.] after a bloody Siege, put to the Sword all the Inhabitants without Distinction of Age or Sex, and afterwards intirely plunder'd the Town. 'Tis said that no less than 100000 Souls perish'd on that Occasion.

Taken by
the Turks,
and
100000
lain.

§ 3. The Province of Shîrwân.

This is the most mountainous Province of *Persia*: It extends along the *Caspian* Sea, from the Town of *Derbend* and the Frontiers of *Daghestân*, to the Mouth of the River *Kur*; and 'tis suppos'd to have been properly the northern Part of the antient *Media*, [and at present, according to what is observ'd before, makes the eastern Part of the Province of *Adrabâgân*.]

The City of *Shamachy* is the Capital of the Province of *Shîrwân*, and is situate in 40 Deg. 50 Min. Latitude, in a Valley between two Mountains, which hide it in suchwise that one can scarce see it till he is at the Gates of the Town. 'Tis divided into two Parts by a Valley, which serves as a common Bound to both. The northern Part is inclosed with a good Wall, but the southern Part is quite open. This Town has five Gates, and may have in all 2000 Houses; its Streets are narrow, the Houses low and for the most part built of Earth. The Inhabitants are *Armenians* and *Georgians*, and speak the *Turkish* Language for sake of conversing together, that Language being very much used thro'out *Persia*. It has a great Trade for Silk and Cotton Stuffs, which are made there in great abundance. The Merchants dwell mostly in the southern Part, where there are several cover'd Streets

Trade.

for the Convenience of Shops. The *Circassians* and *Daghestans* resort there also in great Numbers with Horses, Women, young Boys, and pretty Girls, which they steal from their Neighbours to sell in this Town. See the *Voyages of Olearius*.

[The Author of these Remarks supposes it to be the City of *Sham*, mention'd p. 5. on account, as I judge, of the Situation assign'd to Mount *Gudi* or *Ararat*; which seems to agree better with one than the other, and is somewhat favour'd by the affinity of Names. But as *Abulgazi Chan* uses that Name elsewhere to denote *Damascus*, to which it unquestionably belongs, and there are no Instances, that I know of, in Authors, of its being ever applied to *Shamaky*; I have therefore thought fit to differ from that Gentleman.]

Baku.

The City of *Baku* is situate in 40 Deg. 30 Min. Latitude, and is the only Port to be found on the western Coast of the *Caspian Sea*: 'Tis none of the greatest, but to make amends 'tis well built and populous: 'Tis seated on the Descent of a Hill, which advancing with a Point into the Sea forms a pretty safe and large Port, provided it was deep enough: It has a Castle which commands the whole Town, but 'tis commanded in its Turn by the neighbouring Rocks. *Baku* has been in the Hands of the *Russians* ever since the Year 1723. 'Tis in the neighbourhood of this Town that those famous Springs of *Naphtha* are to be seen; which is a liquid *Bitumen* of a dark Colour, used by the *Persians* instead of Lamp Oil, and in their Fireworks. These Springs are so numerous that they supply the Occasions of the greatest part of *Persia*, which brings a pretty good Trade to the

Naphtha.

the Town of *Baku*. See *Olearius*, [and *Kempfer's Amœnitates exoticæ*.]

The Town of *Derbend* is situate upon the West side of the *Caspian* Sea, and is at present the Key of *Persia* on the Side of *Georgia* and *Daghestân*. The high Mountains of *Caucasus*, which run between the *Black* Sea and the *Caspian*, in this Place border upon the latter, leaving only between the Sea and the Mountains an Opening of the Space of a small League, in which *Derbend* is built. 'Tis divided into three Parts, the highest of which, built on the Top of the Mountain, is like a kind of Citadel, where the Governor and the Garison are usually lodg'd. The middle Part is built at the Foot of the Hill, and is properly the Town; for in the last Part or lower Town, which is the greatest and extends to the Sea-shore, there are very few Houses. *Derbend* has no Port, but only a sort of Road which is very dangerous, because all this Coast for two Leagues into the Sea is Rock, where there is no possibility of anchoring. There is very little Trade in this Town, except in Slaves, which the *Daghestân* Tatars bring thither in great Numbers. The Inhabitants of *Derbend* are *Mohammedans* or *Jews*. These last pretend to be of the Tribe of *Benjamin*, and carry on but a poor Trade in Rags. See the *Voyages* of *Olearius*. Since the *Russians* possess'd themselves of this Town in 1722. they have augmented its Fortifications considerably, in such wise that it will be very difficult to dislodge them.

'Tis suppos'd, that 'tis the Town of *Derbend* which the Antients call'd *Portæ Caspiæ*, and that 'twas *Alexander the Great* who built it: At least 'tis

The Portæ
Caspia
built by
Alexander.

'tis true that the lower part of the Town is still call'd by the *Persians* *Shaber-Lunân*, or the *Greeks* Town. *Derbend* may be about a League long from West to East, and 450 Paces broad from North to South. 'Tis fortify'd with good Walls, which descending from both sides of the Citadel extend to the Sea; and these Walls are built of the same Composition of which that call'd by the *Persians* *Naw-shirwan's* Wall is built, which is that without doubt whereof *Abulgazi Chan* speaks, p. 43.

Wall be-
twixt the
Caspian
and Eu-
xine Sea.

The Remains of this Wall which the *Persians* pretend their King *Naw-shirwan* caused to be drawn from the *Caspian* to the *Black* Sea, are at this Day to be seen upon the Confines of the Province of *Shirwân* and *Georgia*: It begins at the higher Town of *Derbend*, and extends thence West-North-Westward a-cross the Mountains of *Georgia* towards the *Black* Sea. These Remains are every where three Foot thick, but its height is very unequal; for in some Parts it is still six and seven Foot high, in others only one or two, and in some Places it is quite beaten down. It appears at first sight to be built of Stone, but when one comes to examine it near, it proves to be only a kind of petrify'd Earth, Sand and Shells, which has form'd so solid a Body that there is no Freestone better than it; and it is on this Account that our Author thinks it might be call'd a Wall of Earth. The late Emperor of *Russia*, in his *Persian* Expedition, had the Curiosity to go see the Remains of this Wall so far as the Situation of the Country and his Affairs would permit him; and he could not but admire the Solidity of that Composition, which he found every where so exceeding hard, that

Consists of
petrify'd
Earth.

that there was no breaking off any Pieces of it without employing a good deal of Strength. He found also some Leagues within the Mountains a Skirt of it which seem'd to be intire, and was about fifteen Foot high. In all Probability this Wall had stood intire to this Day, if it had nothing to fear but Time, but the Hands of Men which built it have also destroy'd it, and most of the Towns, Burroughs and Villages of the Country thereabouts are built with the Ruins of this Wall.

§ 4. *The Province of Erâk Agemy, Gebal or Kuhestan.*

There are two Provinces to the East of the *Erâk Agemy*. River *Euphrates* which the Oriental Historians, chiefly the *Arabs*, call by the Name of *Erâk*; one whereof, call'd *Erâk Arabi*, is situate [partly] between the River *Tygris* and *Euphrates*, and comprehends precisely the Province of *Babylon* of the Antients [for ought we know;] the second which they call *Erâk Azemi* [*Agemi*] is bounded on the North by the Provinces of *Adberbi'ân* and *Gilan*; to the East by the Country of *Chorasân*; to the South by the Provinces of *Fars*, and *Laabr*; and to the West by the Country of the *Curds*. 'Tis the true Country of the *Parthians* [as some conjecture.]

[*Erâk Agemi* signifies *Erâk* of *Persia*, or of the *Persians*; the Word *Agemi* is join'd to it to distinguish it from *Erâk* in *Arabia*. I have already observed in a Remark upon the latter, that this Province is not a Part of *Irâkâin*; and from what has been said with regard to the Name of *Agem* being given to *Persia*, it may be reasonably concluded that *Erâk Agemy* is a Name for that Province not used by the *Persians*, but
by

by *Arabs* and *Turks*. In short, the *Persians* call this Province *Kubestân*, or the mountainous Country; and we find it as often for that Reason in the *Arab* Authors by the Name of *Gebal*, which signifies also a Mountain, as by that of *Erâk Agemy*.]

Ispahân.

*Maidan
the fairest
in the
East.*

The City of *Ispahân* is the Capital not only of *Erâk* but of all *Persia*: 'Tis a very large spreading Town surrounded with Walls of Bricks baked in the Sun, and water'd by the little River *Zenderud*. The great *Maidan* is the finest thing to be seen there, and they even pretend that it is the most beautiful Place in all the East; it is about 700 Paces long and 300 broad, dispos'd regularly enough according to the *Oriental* Taste in Architecture.

As there are many Accounts of this City, I refer the Reader to them, and particularly to those of the *Sieurs Olearius* and *Tavernier*, which are the most particular. *Ispahân* has suffer'd within these late Years, on Occasion of the present Troubles which distract *Persia*, and is at present in the Hands of the Rebels, without seeing as yet any End of its Troubles.

Hamadân.

Hamadân is situate in the Province of *Erâk* towards the Frontiers of *Curdistân*: 'Tis one of the principal Cities of *Persia*, because 'tis the Door by which every thing that goes from *Bagdâd* to *Ispahân* must necessarily enter into that Kingdom. Most of the Buildings of this Town are of Stone or Brick, and the adjacent Country is extremely fertile in all sorts of Pulse and delicious Fruits; there grows especially plenty of Rice in the neighbourhood of *Hamadân*.

*Well wa-
ter'd.*

The Mountains which stand to the West of the Town furnish it with the finest Water imaginable by a great number of Springs, which
break

break out on all sides of them, and renders the Places about the Town extremely agreeable and pleasant. In time of Peace there is carried on a great Trade at *Hamadân* among the *Persians*; the *Curds*, and the *Turks* of the neighbouring Provinces, but at present 'tis in very sad Condition, the *Turks* having taken it by Assault in ^{Taken by the Turks,} 1723. and exercised there all the Cruelties imaginable: it is still in their Hands.

The City of *Soltânia* was built by Soltani *Mohammed Chodabenda*, the same whom *Abulgazi*, ^{Soltâniyah.} p. 187. calls *Ulseitu Chan*, to the East of the City of *Caswin*. This Town must have been very great and beautiful heretofore, as appears by the Ruins which are still to be seen about it; but since *Tamerlain* caused it to be destroy'd, it ^{Destroy'd by Amir Timûr.} never was able to recover it self. So that at present it is only the Appearance of a Town, all within being nothing but Ruins and great desert Places; the Number of Inhabitants may amount to about 6000 at most.

The Castle is much in the same Condition with the Town, tho one may easily see by what remains of it, that it must have been a very magnificent Building. Nevertheless the *Mosk*, ^{Mosk, a fine Piece of Architecture.} where is the Tomb of Sultan *Mohammed Chodabenda*, is still pretty entire, and might pass in any Country for a very fine Piece of Architecture: It has three magnificent Gates of Steel perfectly well polish'd, and wrought damask like, which are of an extraordinary Largeness, especially that of the Front, which faces the Maidan: The Grate thro' which one sees that Tomb is made of the same Metal, and so well wrought that tho its Branches are as thick as a Man's Arm, 'tis impossible to discover any joining in them. The *Persians* affirm that it is all of one Piece, and that it was seven Years in hand

hand before it was brought to Perfection; and that it was brought from the *Indies* just as it appears at present. See the *Voyages of Olearius*.

Caswin.

The Town of *Caswin* is situate towards the Frontiers of the Province of *Gilán*, and is supposed to be the *Arsacia* of the Antients. This is still one of the finest Towns in all *Persia*, notwithstanding its disadvantageous Situation in a vast sandy Plain, without having any other fresh Water than what is brought thither by Aquaducts from a Branch of Mount *Alwend*, which is six Leagues distant. As the Town of *Caswin* lies a good way within *Persia*, it has no Fortifications, being intirely open on all sides:

Capital before Shah Abbas the Great.

'Tis a good German League in Compass, and still reckons about 100000 Inhabitants, tho it is no longer the Residence of the *Shahs* of *Persia*, as it was before *Shah Abas the Great*.

The Houses of the Town make no great Appearance on the outside, because they are only built of Brick baked in the Sun, as are most of the Houses in *Persia*; but within they are all perfectly well order'd, and very light-some, and all the Rooms are vaulted. The common People are contented with having their Rooms well white-wash'd, but at the Houses of People of Distinction the Appartments are very neatly furnish'd and hung, and the Ceilings of them are painted with Gold and Azure, after the *Persian* Fancy.

Water scarce.

As Water is very scarce in this Town, each House has its Ice House for cooling the Drink in Summer, and they take great care to keep these Ice Houses very clean, that in case of need they may make use of the Snow and Ice which is kept there for want of Water.

There

There are two magnificent Squares in *Caswin*, ^{Noble} upon the greatest of which is seen the Palace ^{Squares.} with a fine Garden adjoining, which the *Shahs* of *Persia* lodged in heretofore, when they made this Town their Residence : There is also another Garden close by it, which is reckon'd one of the most magnificent in *Persia* ; and one finds, besides, divers other Palaces about that Place, which the principal Lords of the *Shah's* Court built there formerly.

The publick Buildings, as the *Mesbids*, [*Mesgid*, or rather *Mesku*, which is the *Persian* Word] the *Carawan Sarays*, the *Bazars*, and publick Baths, are also as well built and maintain'd as in any other City in *Persia*.

Divers kinds of Silk Merchandize are to be had there ; and the Velvet with Gold and Silver ^{Gold and Silver Vel-} ^{vets made} ^{here.} Grounds, which are made at *Caswin*, are much esteem'd in the *East*.

§ 5. *The Cities of Sûs, Shîrâz, and Karmân ; Capitals of the Provinces of Chuzestân, Pârs or Proper Persia, and Karmân.*

'Tis thought the Town of *Sûs* [or *Suster*,] is ^{Sûs, the} the antient *Susa*, the Capital of *Persia* at the ^{Capital of} Time of *Alexander the Great's* Invasion in *Asia*. ^{Chuze-} ^{stân.} 'Tis situate in the Province of *Susistan* [rather *Chuzestân*, of which it is the Capital] about five Days Journey from the *Euphrates*, towards the Frontiers of *Erâk-Araby* or *Chaldea*. This Town is at present in a Condition very different from what it has been heretofore.

Shîrâz is situate in *Persia* [*Proper*, or *Pârs*, *Shîrâz* call'd by the *Arabs Fâres*] to the South of *Is-* ^{Capital of} ^{Pârs:} *pabân*. 'Tis suppos'd to be the *Persepolis* of the Antients. This City is at present one of the fairest, most agreeable, and populous, in *Persia*,

Untwall'd. *Persia* [at large,] it being of a great Compass, and very well built. It has no Walls, but only a sorry Ditch for its Fortifications; its Suburbs are very spacious and full of Gardens, where the Inhabitants of the Town resort to take the fresh Air in Summer. The principal Streets of the Town are very fair and lightsome, and the *Bazars* or Markets magnificent, and generally *Bazars* full, very wealthy. cover'd above, for the Preservation of the Merchandize, of which one at all times finds an exceeding Plenty, and of all sorts; each Merchandize having its particular *Bazar* to it self.

College for studying the Sciences. There are many *Mosks* tolerably handsome at *Shîrâz*, and, besides that, a great College for studying Theology, Philosophy, and Physick: This College is one of the most famous and most frequented in *Persia*; and the Professors, who teach there the aforesaid Sciences, are maintain'd by the Income of certain very valuable Foundations appropriated to that Use.

Finest Glasses in the East. The Inhabitants of this Town are said to have much Wit. The most beautiful Glasses in the East are made there. The Matter they are made of is a hard white Stone, not unlike Marble, which is brought from certain Mountains four Days Journey from the City. These Glasses yield in nothing to the fairest made in *Europe*, and especially the great Bottles, which those of *Shîrâz* have the Art of blowing, are so clear and curious that our Glassmakers have much ado to come up to them, seeing there are of this sort of Bottles which hold thirty Pints and more.

Shîrâz is situate in a Plain very fertile, and abounding in all sorts of Fruits and Pulse. To the East of it stands a Mountain cover'd all over with Orange, Citron, and such like Fruit Trees.

Trees. The River *Bendamîr*, which passes thro' ^{River} *Bendamîr*. the Town, has its Spring in the Mountains to the North of this Province, and falls into the Gulf of *Persia* to the South-West of the Town of *Shirâz*, [*Siraf*, or rather *Bender Rik*.] This River is very small in Summer, infomuch that it may be forded in that Season; but in Spring and Autumn, the Water which falls from all sides of the neighbouring Mountains, swell it ^{Inundates} often to that Degree that it does much Damage ^{in Winter} by its Inundations.

The Wine of *Shirâz* is known all over the ^{Wine of} *East*, and in Reality 'tis by much the best which ^{Shirâz the} grows in *Asia*. 'Tis made about *Martlemas*, ^{best in} *Asia*. when the Grapes are yet half dry, and they wait purposely after that before they begin the Vintages. There is both red and white Corn of *Shirâz*, but the red is the best: 'Tis very ^{Bears great} good for the Stomach, and bears a great Mix- ^{Mixture of} ture of Water, [*Thevenot* says, I think, two ^{Water} Thirds,] nevertheless it influences exceedingly if it be drank to excess. They keep it in great earthen Pots, and when one of them is tap'd it must be emptied immediately, or the Wine must be drawn off in Bottles, otherwise it presently spoils. The Inhabitants have the Art of ^{pickled} pickling the half ripe Grapes in Vinegar, ^{Grapes} which is an excellent Refreshment in the great Heats of the Summer, and for that Reason they transport great Quantities of them into the *Indies*. The Parts about this Town produce also much Capers, Opium, and Roses, in such abundance that they furnish several neighbouring Provinces with the Water distill'd from them.

The Government of the City of *Shirâz* was formerly one of the largest Governments of *Persia*; but the last Kings of the House of the

Sofis * have thought fit to divide it into several particular Governments, that they might have nothing to fear from the too great Power of the *Chans*, who are Governors of that Province. See the *Voyages of Mandello and Thevenot*.

Kerman Province.

Extent.

The Province of *Kermân* is one of the greatest of the Kingdom of *Persia*: it is situate between those of *Pars* and *Segistân*, and extends from the Frontiers of *Erâk Agemy* to the Streight of *Ormus*.

Fruitful.

Rose Water.

Other Commodities.

The northern Part of this Province is very mountainous; but the Vallies, which are found there in several Parts, are extremely fruitful, and quite cover'd with all sorts of Fruits, Pulse, and Flowers. It produces Roses in great abundance, and the Inhabitants of the Country have the Industry to make excellent Waters of them, which are esteemed thro'out the East. You meet with, besides, in this Province, very good Arms, Steel; beautiful Carpets; Turquoises; Tuthy; and the finest Wool of *Persia*, which they take off the Sheep after a very particular manner: for as soon as they begin to eat the new Grass in the beginning of Spring, one may, some time after, take off the Fleece with the Hand, without the least Difficulty and with much more Husbandry than could be done by Sheering it; insomuch that they remain quite naked till the new Fleece comes on again. The Inhabitants of the Country never dye this Wool, but manufacture it in its natural Colour, which is either of a clear Brown, an ash Colour Grey, or beautiful White; but one

[* It would be better to say the House of Sheich Sefi, or of the Shâhs, for *Sofi* or *Sufi* is no Title; nor does it belong to any of the Successors of Shah Ismael I. to whom it was peculiar.]

seldom

feldom sees any Stuffs of this last Colour, because all the white Wool which the Country produces is employ'd in certain Parts of the Garments of the Mullas, who must be clothed in white Wool; the other Wool they make in-<sup>Mullas in-
gross all the
white</sup> to thin Stuffs of a Beauty and Lustre which yield ^{Wool.} in nothing to those of Silk.

There are many *Gaurs* in this Province, ^{Gaurs.} who are sprung from the antient Inhabitants of *Persia*, and still preserve the Worship of Fire. 'Tis they which make the woollen Stuffs of which we have spoken.

The City of *Kermân*, Capital of the Pro-<sup>Kermân
City.</sup> vince, is a great scrambling Town which has nothing handfom in it except the Palace, where the *Chan* or Governor of the Province resides; however, very good Wine is to be found there, and Victuals are very cheap. The Vessels of <sup>Vessels like
Porcelain.</sup> baked Earth, which are made in this Town, come very near Porcelain.

The Town of *Gomron*, and the Isle of *Or-*<sup>Gomron
and Or-
mus.</sup> *mus*, [*Hormuz*] are Dependences of the Govern-ment of *Kermân*.

§ 6. The Province of *Gilân*.

The Province of *Gilân*, or *Kilân*, lies to the ^{Extent.} South-West of the *Caspian* Sea, and extends from the Mouth of the River *Ispirus* to the sandy Grounds of *Mokan*. The *Caspian* Sea and the Province of *Masanderân* bound it on the East, the Province of *Erâk* on the South, that of *Adherbigân* on the West, and the Desarts of *Mokan* on the North. 'Tis precisely the *Hyr-
cania* of the Antients, as 'tis easy to perceive by the Description which *Quintus Curtius* has given us of it.

Nothing is so beautiful as the Situation of this <sup>Situation
beautiful.</sup> Province, for it has on one side the *Sea* Coast, along which it extends in form of a half Circle;

and on the other side 'tis encompass'd with high Mountains, which separate it so effectually from the rest of *Persia*, that there is no entring it on the Land-side but by certain Passages very narrow and easily defended, and these Passages are to this Day call'd *Pylä*, or Gates, by the *Persians*.

*Moun-
tains, one
side fright-
ful the o-
ther
charming.*

The Mountains we have been speaking of have this remarkable, that on the side towards *Persia* they are the most frightful Precipices and Rocks that can be imagin'd; and on the side towards *Gilan*, they appear the most charming in the World, cover'd over with Citron, Orange, Olive, Cypress, Fig, and a thousand other sorts of Fruit Trees; insomuch that instead of high Mountains, with which this Country is in reality surrounded, it seems to be border'd on all sides with great Forests perpetually green.

Beasts.

These Mountains abound with all sorts of Deer, neither do they want Bears, Wolves, Leopards, and Tigers: these last especially, are so numerous that they bring them by Dozens to the Town, to sell them, the *Persians* having the Secret of taming them in such a manner, that they make use of them in Hunting, as we do of Dogs; and when they are once train'd, they sit very quietly behind some Horsemen till 'tis time to send them after the Game.

*Country
level and
well wa-
tered.*

The Country of *Gilan* is in it self very beautiful and level: 'tis cut by several fine Rivers, which falling from the Mountains on all sides, discharge themselves into the *Caspian* Sea. This Sea is so fishy along the Coast [of *Gilan*,] and all the Rivers which fall into it on this side, are likewise so full of all sorts of excellent Fish, that the Crown gets a considerable Revenue every Year by farming the Fishery of this Province.

*Fish of all
sorts.*

As

As the Country is very marshy near the Sea-^{Marshy} Coast, they make Canals every where to drain ^{towards} the Lands, whence it is that it is not very un-^{the Sea.} like *Flanders* in those Places; and for the Con-
 veniency of Passage, which was formerly very
 troublesome, by reason of the fat Lands and
 Marshes of a Country where it rains much, *Shah*
Abas the Great caused a Causeway to be made, ^{Great}
 raised eight Foot above the common Level of ^{Causey}
 the Country, which crosses the whole Province ^{thro' the}
 from the western Bank of the River *Isperuth*, ^{Country.}
 on the side coming from *Ferabad*, as far as the
 Town of *Astara*.

The Country of *Gilân* is at present the most ^{Products.}
 fine and fruitful Province of all *Persia*; it pro-
 duces such abundance of Silk, Oil, Wine, Rice,
 Tobacco, and all sorts of the best Fruit in the
 World, that it furnishes a great Part of *Persia*
 with them, and several foreign Countries. One
 finds there in many Places intire Forests of Mul-
 berry Trees, Box and Walnut Trees; and this
 is the reason one finds most of the wooden Mo-
 vables in this Country made of Walnut or Box.
 Every Peasant, let him live in ever so poor a
 Cabin, fails not to have a Garden near his
 House, where one sees Orange, Citron, and ^{Vines as}
 Fig-Trees on all sides; and 'tis common in ^{thick as a}
 this Country to see Vines as thick as a Man of ^{Man's}
 the ordinary size about the Middle. ^{Body.}

The Inhabitants of the Country are ^{Inhabi-} *Son-
^{tants} *nis*, that is, of the same Sentiments with the ^{Sonnis:}
Turks. They are brave, haughty and indus-
 trious: As they are acquainted with all the
 Passages of their Country, they are not so easi-
 ly kept under as the rest of the *Persians*, and
 they still actually enjoy several Exemptions and
 Privileges, which they are very careful to pre-^{Enjoy}
 serve, notwithstanding they have taken the Pre-^{great Pri-}
 vileges. ^{caution}*

caution to disarm them in some measure, to hinder them from rising: They are of Stature tall and robust, and fairer than the other *Persians*: Their Habits are nearly the same with those of the rest of the *Persians*, excepting that they are shorter and plainer, and that their Bonnets are peaked.

*The Kilek
and Talish.*

Those who dwell to the South of the Town of *Kesker*, towards the Frontiers of the Province of *Masanderan*, are called *Kilek*; and the rest who inhabit to the North of that Town go by the Name of *Talish*. The Women of these latter

*Women
most beautiful in
Persia.*

are without dispute the most beautiful and well-shaped throughout *Persia*. They are not indeed so neat as the other *Persian* Women, but to make amends, they are of great Assistance to their Husbands in the Family, in regard they

A Rarity.

are seldom idle, which is a Rarity in all other Parts of *Persia*.

*Yielded to
the Russians in
1723.*

The Province of *Gilân* was yielded to the *Russians* with all its Dependencies, by the Treaty concluded at *St. Petersburg* in the Year 1723, between the late Emperor of *Russia* and the *Shah* now living; but it does not appear that the *Russians* have ever taken Possession of it since. There is to be found a very full and exact Relation of this Country in the Voyages of *Olearius*.

*Resht Capital of
Gilan.*

The City of *Resht* is at present the Capital of *Gilân*: it stands at the Distance of 2 Leagues from the Sea, and wants nothing which might render a Town agreeable, rich and fair. Tho it be very large and well peopled, yet the Houses are so cover'd with all sorts of Fruit-Trees, that at one's Arrival he thinks he is entering into a Forest, and 'tis impossible for one to be sensible that he is in the Town, before he finds himself in the very middle of it. The Houses
are

are cover'd with Tiles and Laths like ours, because it rains much in those Parts.

The other principal Towns in this Country ^{Kesker.} ^{Astara.} are *Kesker* and *Astara*.

We know no Town at present in the Coun- ^{Istidura.} try of *Gilan* called *Istidura*, mention'd p. 130. but it must have been somewhere towards the North of that Country, near the Coast of the *Caspian Sea*.

§ 7. *The Province of Afterabâd.*

The Province of *Istarabat*, or *Astrabat*, ^{Situation.} [rather *Afterabâd*, or *Esterabâd*] as our Geographers commonly call it, is a Province of *Persia*, situate towards the Coast of the *Caspian Sea*, to the South of the Mouth of the River *Amu*, having the Province of *Chorasan* to the East and South; that of *Masanderan* to the West, and the *Caspian Sea* with the Country of *Chowarazm* to the North.

This Country is indeed of no great Extent, ^{Not large,} seeing there are about 35 Leagues from the ^{but fruit-} Banks of the River *Amu* to the Frontiers of the ^{ful and} Province of *Masanderan*, and about 15 from ^{populous.} the *Caspian* Shore to the Mountains which separate it from the Province of *Chorasan*; but in return it is extremely agreeable and fertile, well peopled and cultivated, being water'd by several small Rivers which have their Springs in the aforesaid Mountains, and fall into the *Caspian Sea* after crossing this Province; so that the Province of *Astrabad* passes at present for one of the fairest Flowers in the Crown of *Persia*, notwithstanding it has suffer'd much from the ^{suffer} neighbourhood of the *Uzbek Tatars* of the Pro- ^{much by} vince of *Chowarazm*, who make continual In- ^{the In-} roads upon the Lands of this Province, and ^{roads of} ^{the Uz-} plunder ^{becks.}

plunder all the Habitations, Towns and Villages wherever they come. 'Tis for this reason that most of what lies to the North of the River *Kurgan*, which comes from the S.E. and falls into the *Caspian* near the Town of *Astrabad*, is almost entirely desert at present.

Who have
seized the
Lands
near the
Mouth of
the Amu.

The *Uzbeks* of *Chowarazm* have by degrees possessed themselves of all the Lands of the Province of *Astrabad*, which are situate towards the Mouth of the River *Amu*, where they have settled divers Tribes of the *Turkmanns*, who pay them Tribute.

Asterabad.

The City of *Astrabad*, Capital of the Province, and Residence of the *Chan*, situate upon a Gulf of the *Caspian* Sea, is reckon'd one of the finest of *Persia*, being large, well built, rich and very populous: As it is a Frontier Town towards the Country of *Chowarazm*, the *Persians* take care to keep it always in a good Posture of Defence, having for that End inclosed it with good Brick Walls, and Ditches filled with Water. There are several fine Manufactures of Silk and Wool in this City, and they make here a sort of Camlets much esteem'd in *Persia*.

Camlets.

Soil fertil.

The Country about *Asterabad* is as agreeable as fertil in all the Necessaries of Life, and the neighbouring Mountains are cover'd with Forests of all sorts of Fruit-Trees: Nevertheless because of the frequent Inroads of the *Uzbek Tatars* of the Country of *Chowarazm*, all that lies to the North and East of that Town is very little inhabited; but to make amends, that which lies to the West of the Town is very populous and well cultivated, insomuch that the Country on that side looks like one continued Ortyard.

The Gulf of *Asterabâd* is about 15 Leagues ^{Gulf of} long from East to West, and about four or five ^{Asterabâd.} from North to South. It is fit only for small Vessels, because there is but ten or twelve Foot Water at the Entrance into the *Caspian* Sea; yet for all that 'tis of great Conveniency to the City, as making a Communication with the other Towns of *Persia* situate on the *Caspian* Sea.

[By the way, I cannot but take notice of a Mistake of Dr. *Hyde*, who in his Notes on *Perrisot's Itinera Mundi*, p. 67. occasionally mentioning *Asterabâd* to be three Parasangs distant from the Island of *Abosghun*, does it with a Caution that it is to be understood of *Asterabad* towards *Persia*; for elsewhere, says he, there is another City of that Name, which is the Port of *Gorgan*. Now it happens that *Asterabâd* near *Abosghun* is the Port of *Gorgan* or *Forjan*, a City now in Ruins, a days Journey from *Asterabâd*, and on the same River called *Kurgan*, which divides the Province of *Asterabâd* from that of *Gorgan*: But it seems as if the Doctor had taken *Gorgan* for the Country of *Georgia*, or the City of *Gorganiab*, or *Urgens* in *Chowarazm*; so liable are the greatest Men to commit Mistakes, especially when they have to do with so confused, imperfect, and uncertain a Science as Geography.]

The Island of Aboskun.

By the Country of *Abasum Casira*, I believe ^{Mistake of} must be understood the Country of the *Abasses*, ^{the Au-} who are certain People inhabiting the Mountains ^{thor.} of *Caucasus*, towards the *Black Sea*—[and it is to this Mistake of the Author of the Notes that we owe the Account which he has given of those People,

We

We have observ'd a Mistake like this of Dr. Hyde's, about *Asterabâd*. *Teixeira* *, led also by the Similitude of Names, falls into just such an Error concerning *Cerkas*, or rather *Serkas*, which he supposes to be *Circassia*, near the *Abasses*, tho it be a City of *Chorasan*, as *Abascum Casira* belongs to the Province of *Asterabâd*.

This appears not only by comparing this Place with other Authors who speak of the Death of *Sultan Mobammed Chowarazm Shab*, and particularly with *de la Croix* †, who tells us, that Monarch flying from the *Moguls* by the *Caspian Sea*, stop'd at the Isle of *Abiscon* and died there; but also in a good measure from the Passage it self, for *Abascum Casira* is plainly no other than a Corruption of *Aboscon Gezira*. *D'Herbelot*, from *Ebn Kassef*, informs us, at the Word *Abeskun*, that it is an Isle in the *Caspian Sea* three Parasangs from *Asterabâd*, in which there is a Town and a River which bear the same Name. He also observes that some say the Isle is situate at the Mouth of the River, which is called *Abes* and *Abeskun*, but he does not mention where that River is to be found; however Dr. Hyde ‡ supplies that Defect, observing that the River *Abghûn* flowing out of *Chorazmia*, [that is *Chowarazm*] falls not far from the Island of *Abisghûn* or *Abosghûn* into the *Caspian*, and even gives Name to that Sea: He also places this Island at the Distance of three Parasangs from *Asterabâd*. 'Tis true the Map of the *Caspian Sea*, publish'd by the late *Tjar*, places no Island within a great many Leagues of that Coast: and in all Probability it was the Observation of

* *Hist. Persia*, p. 267.

† *Hist. Genghiz*, p. 237.

‡ *In Notis Perisfol*, p. 67.

this, joined to the Ambiguity of the word *Gezîra*, signifying both an Island and a Peninsula, the *Arabs* having but one Word to express those two things, which led *de Lisle* to place it as a Town at the end of that Tongue of Land which forms the Gulf of *Asterabâd*; and which, I think, *Chardin* in his *Coronation of Soliman* calls *Mione Kielle*, or the Middle sized Horn: But in all Probability, if that had been the Case, the *Moguls* would have soon found out Soltân *Mohammed*, and not given over the Pursuit; however I shall not venture to be positive.]

River Kurgan.

The *River Kurgan* has its Spring in the Province of *Chorasan*, towards the 35 Deg. of Lat. and 85 of Longit. to the North of the Mountains which possess the southern Part of that Province. The Course of this River is N. W. and after it has run turning and winding for some time in the Province of *Chorasan*, it throws itself into the Province of *Asterabâd*, athwart the Mountains which separate those two Provinces, and at length falls into the *Caspian Sea*, to the West of the Town of *Asterabad*, after a Course of about 60 *German Leagues*.

This River abounds with Fish, and its *Waters* are the best to be found in those Parts; so best in that the Quarters which it washes in the Province of *Chorasan*, are as it were the Paradise of that Province; but in the Province of *Asterabad* its Banks are too high to enjoy the same Fertility.

§ 8. *The Province of Chorasan.*

Situation. *Chorasán* is, without dispute the most beautiful, rich, and fertil Province of all *Persia*. 'Tis situate between the 32 and 38 Deg. of Latit. and between the 83 and 91 Deg. of Longit. being bounded by the Mountains of *Balk*, which separate it from *Great Bucharía*, and by the Province of *Candabar* on the East, by the Province of *Segestán* on the South, by the Provinces of *Erák* and *Masanderán* to the West, and by the Province of *Asrabád* and the River *Amu*, which separate it from the Country of *Chowarazm* to the North; so that it stretches no less than 100 German Leagues in Length, as well as in Breadth.

Extent.

*Gold and
Silver
Mines.*

As the Climate of this Country is excellent, and the most temperate of *Persia*, nothing can equal the Fruitfulness of its Soil: All sorts of exquisite Fruit, Cattle, Corn, Wine and Silk thrive there to a Miracle: Neither are there wanting Mines of Gold and Silver, and even of precious Stones. In short, one may say, that the Province of *Chorasán* abounds with every thing that can make a Country rich and agreeable.

*Very popu-
lous and
full of Ci-
ties.*

This Province has also been always very populous, and cover'd with great and fine Cities; but since the great Invasion of the *Tatars* into the southern Provinces of *Asia*, under the Conduct of *Zingis Chan*, it has lost much of its former Lustre; for besides a great Number of the richest Towns of this Province which were destroy'd on that Occasion, it has serv'd ever since as the Theatre of War between the *Persians* and the *Uzbek Tatars*, who have fixt themselves in the *Great Bucharía*, and the Country of *Chowarazm* since that Revolution. As neither Peace
nor

nor Treaty can put an entire Stop to the Rapines ^{Continual-} and Invasions of those terrible Neighbours, all ^{by ravaged} the northern Part of this fine Country towards ^{by the Uz-} the River *Amu*, and the Mountains of *Balk*, is in a manner quite desert at present. Nevertheless the greatest Part of the Province of *Chorasán* is still very populous, and well cultivated, as the fine Manufactures which are settled there, the great Trade which is driven there, and the fair Towns which are found there demonstrate.

Tho the River *Amu* separates the Province of *Chorasán* from that of *Chowarazm*, the *Uzbeks* of ^{next the} the latter and of *Great Bucharía* have appropriated to themselves all the southern Bank of that ^{River A-} River, with the Lands adjoining; whereof the ^{mu sub-} *Uzbeks* of *Great Bucharía* possess at the present the eastern Part, and those of *Chowarazm* the western Part.

As no Rivers are to be found in the Heart of *Sandy De-* the Kingdom of *Persia*, 'tis no wonder it should ^{be full of vast sandy Plains, which can neither be cultivated nor inhabited, excepting in a very few Places.} The Province of *Chorasán* has a good Share of them; but the best on't is, that the greatest part of the sandy Deserts found in that Province lie towards the Frontiers of the *Usbek Tatars*, and the River *Amu*, whereof *Cara Kum* (which is the general Name for a Desert among the *Tatars*) mention'd p. 354. is one.

At present we know no Town of the Name ^{Cavender.} of *Cavender* in *Persia*; nevertheless it must have been situate some where about the 36th Deg. of Lat. upon the Confines of the Provinces of *Gilan* and *Masanderan* in the Mountains which separate those two Provinces. [This Situation seems more just than that which *de Lisle* gives it in his late Map of *Persia*, where it is placed between *Masbhad* and *Nesá*.]

Bastam

Bastam.

Bastam, or *Bafsan*, is a Town of the Country of *Chorasan* towards the Borders of the Province of *Asterabad* and *Mafanderân* [to which indeed it rather belongs] in 36 Deg. of Latit. and 82° 30' Longit. This Town is very strong by its Situation in the Mountains, being one of the principal Passages to enter from the Province of *Erak* into that of *Asterabad*, and the western Part of the Country of *Chorasan*.

The adjacent Parts of this Town, tho mountainous, are nevertheless very fertil, and cover'd in many Places with Citron, Orange, Fig, Walnut and such like Fruit-Trees: They make also pretty good Wine at *Bastam*.

Neshabur.

Neshabur is a Town of the Province of *Chorasan*, to the West of the City of *Mesbed*; 'tis pretty large and well peopled, and drives a great Trade in all sorts of Silk Stuffs and Carpets.

Turkoises.

'Tis in the Mountains which are near this Town that the fairest *Turquoises* in all *Persia* are found; but the Inhabitants of the Town are allowed to trade only in the smaller sort; all the finest being reserv'd for the Treasure of the Crown. [It is also called *Iran Shaber*, *Aber Shaber*, and *Palava*.]

Mashhad
Capital of
Chorasan.

The City of *Mesbed*, [rather *Mashbad*, is the Capital of the Province of *Chorasan*, since the Princes of the House of the *Sofis* possessed the Throne of *Persia*. It is situate on a little River which falls into the *Kurgan*, towards the Mountains which separate the Province of *Asterabad* from that of *Chorasan*. This Town was formerly in a flourishing Condition on account of the several considerable Manufactures of Gold and Silver Brocades and other Silks made there. The Earthen-Ware of *Mesbed* was also much esteemed, and they had besides a great Trade in those beautiful Lamb-skins of a fine Silver

Manufac-
tures.

grey,

grey, the Wool of which is all curl'd and finer than Silk, inasmuch as those furnish'd by the Mountains to the South of that Town, and those which come from the Province of *Kirman* are the fairest of all *Persia*: In short it was on all Accounts a rich, beautiful, and populous City; the *Mosks*, *Baths*, *Carawan Sarays*, *Bazars*, and such like publick Buildings there, surpass'd in magnificence all that was seen of that kind throughout the rest of *Persia*: The great *Metsbed* ^{Stately} [Mesgid] especially, from whence that Town ^{Mesgid} takes its Name, where is to be seen the famous ^{and Tomb} Tomb of *Imam Riza*, was a Masterpiece of ^{of Imâm} *Riza*. Oriental Architecture, and drew from all sides a Croud of Devotees, who enrich'd the Temple with their Presents, and the City by their Charities.

[The Author of these Remarks, by the Affinity between the corrupt Name of *Metsbed* and that of *Mesbed*, has been led into the Mistake to believe the Town takes its Name from the Temple; but to shew the contrary, one need only reduce *Metsbed* to its true Orthography, which is *Mesged*. Now *Mesbed*, or rather *Masbhad*, which signifies in *Arabic* a Place where a Martyr is interr'd, has been apply'd to the Sepulchres of the *Imâms*, most of whom have been slain or poison'd: and *Imâm Riza*, the eighth of the twelve *Imâms*, having been bury'd in a Burrow called *Pazuperhin*, not far from *Tbûs*, that City in time lost its former Name, and took that of *Masbhad*, growing very famous by the great Encouragement which *Shah Ismael* the first, by the Changé he made in Religion, and other Means, gave to the Pilgrimage perform'd thither all along by the Followers of *Ali*.] But there is nothing of all this at present; at least it must be in a very bad Condition; the *Uzbek Tatars* of *Great Bucharia* having some
Years

Years ago taken the Town and totally plunder'd it.

*Fine Coun-
try.*

*Turkoise
Stones, Ru-
bies.*

The Country about *Mesbed* is the most charming in the World, and produces abundance of all sorts of Pulse and excellent Fruit. There are also Mountains in the Neighbourhood of this Town, where they find *Turquoise* Stones, and even Rubies.

Nasai.

The Town of *Nasai* is situate to the South of the River *Amu*, towards the Confines of the Provinces of *Asterabad* and *Chorasán*, in $38^{\circ} 20'$ of Latit. 'Tis at present in the Hands of the *Uzbek Tatars* of *Chowarazm*, and has suffer'd much on several Occasions since the *Tatars* have come to settle about the Banks of the River *Amu*.

YaurSurdi.

Yaur Surdi lies two days Journey from the River *Amu*, about the 87th Deg. of Longit. 'Tis at present in the Hand of the *Uzbeks* of *Chowarazm*, and is to be reckon'd among the Towns of the smaller sort.

Duruhn.

Duruhn is a small Town half a days Journey from the River *Amu*, about the 88 Deg. of Longit. As it has been often taken and retaken within these two Centuries by the *Persians* and *Uzbeks*, it is at present in a very poor Condition; the *Uzbek Tatars* of *Chowarazm* are in possession of it at present.

Chogan.

Chodsan is situate towards the Frontiers of the Country of *Chowarazm* in 37 Deg. 50 Min. Latit. This Town is not indeed very big, being but half a League in Compass; but it is very well built and peopled, by reason its Territory is exceeding fertile, and that good Water, so very scarce in other Parts, is found there in abundance, by means of a fine River which passes by the Town.

The *Chamlets* of the Town of *Chodsan* are the *Best Cam-*
 best in *Persia*, and certain fine half Silk Stuffs ^{lets in}
 are also made there, which are much esteemed. *Persia.*

Bagabat is situate on the Confines of *Chowa-* Bagabad.
razm and *Great Bucharia*, towards the southern
 Bank of the River *Amu*, and the 89th Deg. of
 Longit. This Town is very inconsiderable at
 present, having been several times taken, re-
 taken, and plunder'd since the *Uzbek Tatars* have
 been in possession of the Country of *Chowa-*
razm, in whose Hands it is at present.

Meru stands in a very sandy Plain, in 37 Deg. *Meru.*
 of Latit. and 88 Degrees of Longitude. This
 was formerly one of the fairest and richest
 Towns of all *Persia*; but since the grand Inva-
 sion of the *Tatars* into the *Southern Asia*, it has
 suffer'd so much on several Occasions from those
 terrible Neighbours, that it is at present only
 the Shadow of what it was in times past; ne-
 vertheless there are still to be found Remains of
 its antient Magnificence. And during those fifty
 Years that it remain'd the last time, without In-
 terruption, in the Hands of the *Persians*, it re-
 cover'd much of its former Losses: But as it fell
 again some Years since into the Hands of the
Uzbek Tatars of *Great Bucharia*, the City is
 much the worse for it.

[There are two *Marûs* in this Province: the
 most northern, which is, doubtless, meant in this
 Place, is called *Marû Shabgân*, and is one of
 the four Capitals of *Chorasân*, having been the
 Seat of several Monarchs, especially of the Fa-
 mily of *Selgûk*; the other is named *Marû al*
Rûd.]

Herat is situate in the southern Part of the Pro- *Herat Ca-*
 vince of *Chorasân* about the 34th Deg. of Latit. ^{pital of}
 This City is at present the fairest and greatest *Chorasân.*

*Carpets
and Bro-
cades the
best in Per-
sia.*

*Great
Trade
with the
Indies.*

in all that Province, since the *Uzbek Tatars* have lately ruined the Town of *Mesbed*, which had before been the Capital. 'Tis very populous and rich. Besides all sorts of Stuffs, the finest Carpets and Brocades that are made in *Persia* come from thence: and as at the same time *Herat* has the Advantage of being the Staple of almost all the Commerce which is carry'd on between *Persia* and the *Indies*, on account of its lying in the Road from *Ispahan* to *Candabar*, 'tis easy to conceive it must be one of the richest Towns in *Persia*.

§ 9. *Of the Cities of Bost, Candahar, and Gazna.*

Bost.

Bost, or *Bast*, as our Author calls it, is situate in 32 Deg. of Latit. towards the Frontiers of the *Indies*, at present the Capital of *Sablestan*, pretty large and well-built; and the adjacent Country very agreeable and fertile, in proportion to the Barrenness which reigns in the rest of the Provinces. As this Town is one of the greatest Thoro'fares by Land betwixt *Persia* and the *Indies*, there is a pretty good Trade carry'd on there in all sorts of Merchandizes, and the *Banyân* Inhabitants, who are very numerous there, make the best of several considerable Manufactures of Silk and Cotton.

*Sagil or
Candahar.*

Sagil, mention'd p. 123. is the Town at present call'd *Candabar*: it is the Capital of the Province of that Name, and is situate at 33 Deg. 10 Min. of Lat. upon the Confines of *Persia*, and the Dominions of the *Great Mogul*. As *Candabar* is almost the only Passage to go from *Persia* to the *Indies* by Land, it is the eternal Subject of Difference between the

*Only Pas-
sage from
Persia to
India.*

the *Great Mogul* and the Crown of *Persia*; nevertheless this last has possessed it for near an Age; and if the *Great Mogul* lets slip the present occasion of retaking it, by favour of the Troubles which rend *Persia* in Pieces, in all likelihood he will never recover it. It is extremely strong by its Situation, being *Strength.* surrounded on all sides by Fens and Rocks; but it is not very large tho it's well peopled. Merchandizes pay there five *per Cent.* for the Tax of Passage.

The Town of *Gazna*, call'd *Gasmien*, p. 123. *Gazna.* and elsewhere, is not known at present by that Name. Nevertheless it must have been situate somewhere upon the Frontiers of the *Indies*, about the 33 Deg. of Latit. between *Gandabar* and *Cabull*.

[*Gazna* or *Gaznîn*, is the proper Name of this Town, which in *Texeira* is often written *Gazneben*. *Mahmûd*, Son of *Sabektekin*, made it famous by taking the Name of *Gazni* from thence, which continued to his Family, and removing the royal Seat thither from *Herat*, in order to be nearer his *Indian* Conquests; so that it is reckon'd among the four Capital Cities, which at different times had been the Residence of the Kings of *Chorasan*, who for a long time held the Empire of *Irân* or *Persia*, with part of *Tatary*, and *India*.]

SECT. II.

A Description of the Caspian Sea.

[THIS Sea, which the *Latins* call'd *Caspi-* *Names.*
um; from the Neighbourhood, as Dr.
Hyde thinks, of the City *Casbin*; and *Hyrca-*
A a 2 num,

num, from the Province of *Erak*; has various Names given to it by the *Oriental* Geographers, according to the different Countries which border upon it. The most remarkable are those of *Chowarazm*, *Gorgan*, *Deilân*, *Ghilân*, *Tabrestân*, and *Mazanderan*; nay, it is even call'd the Sea of *Baku* (from a Town in *Shirwân* of that Name) and of *Abofgân*, as we have observed before in our Account of that Isle. Before the Time of *Zingis Chan* it was call'd the Sea of *Kbozar*, the Country of the *Chazari*: the *Russians* call it *Gwalinskoi More*; the *Persians*, *Diaro Ghilan*; the *Turks*, *Kolzum Dengbiz*; and the *Tatars*, *Zingis*; which, as is observed elsewhere, is a general Name with them for a Sea.]

*Eastern
Coast not
yet well
discover'd.*

'Tis not long since we have had a true Knowledge of this Sea, the *Sieur Olearius* being the first who hath given us an exact Account of it; and the Diligence of the late Emperor of *Russia* having completed our Instructions thereupon. Nevertheless we cannot say, that we have got a perfect Information of the eastern Coast of this Sea, tho we are pretty well acquainted with all the Windings of it: This is what the late Emperor of *Russia* himself confess'd at his Return from *Persia*, and that he had not found the Chart of this Sea; which he had caus'd to be communicated to the learned Men of *Europe*, so exact, with regard to the eastern Coast, as he had at first believed it was.

[*Ant. Jenkinson* had a very good Opportunity, in his Voyage from *Astrachan* to *Mankishlak*, to have observ'd the eastern Coast, and has given us some Account of the Bearings and Distances; but 'tis either falsely related, or corrupted by others, as I have been credibly inform'd it was.]

The

The *Caspian* Sea, as it appears to us at pre-Extent.
 sent, is without dispute the greatest Lake in the
 World, that we have any Knowledge of: 'Tis
 situate between the 37th and 47th Degrees of
 Latitude, and the 77th and 83d Degrees of
 Longitude; so that it may contain about 150
 Leagues in its greatest Length, reckoning from
 the Mouth of the River *Taïk* to the Coast of
 the Province of *Mazanderan*; and about 70
German Leagues in Breadth, from the Mouth
 of the River *Kur*, South of the Province of
Shirwân, to the Mouth of the River *Khesell* on
 the Coast of the Country of *Chowarazm*: The
 Compass of this Sea may be about 450 *German*
 Leagues.

The Waters of the *Caspian* Sea are extreme-Waters
 ly salt towards the Middle, but not so much^{salt.}
 along the Coasts, because of the great Number
 of Rivers which on all sides empty their Wa-
 ters into it; infomuch that there are Parts of
 this Sea towards the Coasts of *Gilan* and *Ma-*
zanderan, where the Waters are rather fresh than
 salt.

It abounds exceedingly with all sorts of ex-Abounds
 cellent Fish, and the Sturgeons, Salmon, Whi-with all
 tings, Salmon Trouts, and several other sorts^{sorts of}
 of Fish which this Sea breeds, crowd in Spring^{Fish.}
 in such Shoals, to get into the Mouths of the
 Rivers, and the fresh Water, that 'tis incredi-
 ble what Quantities are taken of them yearly
 in that Season. They catch also Carps and
 Bream, which is somewhat extraordinary for a
 Sea whose Waters are salt, as those of the *Cas-*
pian really are. All these different sorts of Fish
 are larger and fatter than elsewhere; especially
 the Whittings, which the *Russians* call *Bielluga*: The *Biellu-*
 This Fish is peculiar to the *Caspian* and *Black*g.
 Sea, for which Reason some pretend these two

Seas have a subterraneous Communication. Some of these Fishes are 20 Foot long; they are in some measure shaped like Pike, and eat like Sturgeon, but their Flesh is perfectly white, from which they take their Name. 'Tis the same sort of Fish which is taken in the *Danube*, and which is call'd *Hausen* in *Austria*. The Carps caught there are also of an extraordinary Size, and very often those are taken about the Mouth of the *Wolga*, which are five Foot long. This Sea also breeds Sea-Dogs, and a very monstrous Fish, which are all Head and Tail, and not good to eat. They say these last are so strong that they easily overturn small Fishing-Boats with their Tail.

Neither
ebbs nor
flows.

The *Caspian* Sea neither ebbs nor flows, it being nothing but the Winds which make it swell or beat upon one Coast or the other, according to the different Motions which they give its Waters, just as 'tis observed upon the Coasts of the *Baltick* Sea. The Waters of the *Caspian* Sea have the greenish Colour common to all Sea-Water, except towards the Coast of *Gilan*, where they appear white, occasion'd by the Clay-Bottom which runs all along that Coast, and in the Gulf of *Yemba*, where they appear black, because the Bottom is all over very marshy on that side.

Depth.

This Sea is 60 or 70 Fathom deep every where thro' the Middle of it, but towards the Coasts there is very little Water, and especially on the western Side, where, for a good League into the Sea, one seldom finds above 18 Foot Water; particularly on the Coast of *Gilan*, one finds but from six to nine Foot within that Distance, which renders that Province altogether unaccessible from the Sea; and as towards the Province of *Shirwân*, all the Coast is but
one

one Rock, as far as the River *Agragan*, in the Country of *Daghestan*, where no Anchor will hold, it is almost inaccessible also, tho there be Water enough.

There is no Port on all the West side of this *Deslitute* Sea, except that of *Baku* in the Province of *Sbir-of Ports*, *wân*, neither is that fit but for small Vessels, seeing it has but ten Foot of Water: the best Road along this Coast is that of *Terki*, where there is secure Anchorage enough between the Isle of *Zezen* and the Continent. But on the eastern Coast there is the Port of *Man-Mankish-kishlak*, in the Country of *Chowarazm*, to the ^{lak} Port. North of the Mouth of the River *Amu*, which is excellent, and the only good Port to be found in that Sea: nevertheless, as it is in the Hands of the *Tatars*, as well as all the Oriental Shores of this Sea, 'tis of very little use to those who frequent it, tho they have great need of Ports; because that Sea is very outrageous and dangerous when the East and West Winds blow, on account of its Narrowness.

The Philosophers and Physicians have hither-^{what be-} to rack'd their Wits, to conceive how the *Cas-*^{comes of} *pian* Sea receiving the Waters of so many Ri-^{the Waters} vers, and having no Communication with other ^{constantly} Seas, should always continue in the same ^{running} Con-^{into it.} dition, without any visible Augmentation; but without having Recourse to so many forced Reasons as have been given on this Subject, I see nothing to hinder why these Waters may not go off thro' the Bottom of the Sea, in the same manner that they enter by the Sides; for since so many Mines which have overflow'd, so many Lakes and Pools form'd by Earthquakes, leave us no room to doubt but the Earth is intersected by Veins of Water, which communicate every where with the Surface; those Veins can-

Whirlpool
of Cara
Buga.

not all meet at the Bottom of the Sea but to receive the Water of it, which they send out again upon the Land, by innumerable Springs. Without that continual Circulation of Waters, and if so many Rivers, which on all Sides empty themselves into the Seas, should draw their Sources elsewhere than from those same Seas, it would be impossible but the Earth would be overflow'd in less than a Year. In the mean while, they pretend there is a sort of Whirlpool in the great Gulf of *Carabuga*, upon the Coast of *Chowarazm*, about the 42 Degree of Latitude, by which the Waters of this Sea must partly discharge themselves. And even an Officer, who was for some time Prisoner among the *Uzbek Tatars* of the Country of *Chowarazm*, upon an Occasion of what I shall mention elsewhere, assured some of my Friends, that he had been upon that Gulf with a small Boat, and that his Rowers were obliged to use all their Strength to keep by the Coast; inasmuch as he affirm'd, that from the Entrance of that Gulf into the *Caspian* Sea, the attractive Force of the Stream of that Whirlpool, which is in the Middle of that Gulf, is so great, that putting off ever so little from the Coast, one is infallibly swallow'd up by the Rapidity of the Current. The Name of that Gulf, which signifies in the *Tatar* Language, the *Black Mouth*, seems to give some Authority to that Relation; but I dare not, for all that, warrant the Truth of it, which Time alone must discover. And supposing also that there was such an Abyss in the Gulf of *Carabuga*, 'tis impossible a Quantity of Waters should be discharg'd by it proportionable to that which enters by so many Rivers into this Sea: consequently one must

must always have recourse to subteraneous Filtrations for the Remainder of those Waters.

I know not if the Troops of *Zingis Chan*, be *Never en-* not the only ones which have encompass'd the *compass'd* *Caspian* Sea since the World began ; at least we *by any* find no Traces in History, that any other *Troops but* Prince has ever attempted this Enterprize, nei- *Zingis* *Chan's*. ther before nor after that Conqueror ; and, to say the Truth, I don't believe, as Affairs stand at present, any other Nation besides that of the *Tatars*, is capable of bringing such an Expedition to bear, seeing that above one half of the Shores of that Sea from the River *Bustro*, taking a Compass by the North as far as the Mouth of the River *Kesell*, is intirely uncultivated. Nevertheless, there is no doubt but the late Emperor of *Russia* would have undertaken, and probably executed so glorious a Design, if he had lived a while longer. And without some *Military* such military Expedition, we shall be a long *Expedi-* time yet coming at any tolerable Knowledge of *ons service-* the eastern Coasts of that Sea ; because private *able in* Persons, qualify'd with what Character they *Discove-* will, can never find means to visit the divers *ries*. *Tatar* Ords which inhabit those Coasts, without greatly exposing themselves to all sorts of Evils.



CHAP. V.

OBSERVATIONS relating to
INDIA.

S E C T. I.

*Of the Mohammedan Kingdoms founded in India
before the Conquest of the Moguls.*

*History of
India con-
fused.*

[N]othing is more confus'd and imperfect than our Accounts of *Indian Affairs*; and if our Authors can run up the History of them as high as Soltân *Babor*, the first *Great Mogul*, who retired there about the Year of the *Hegra* 904, *A. D.* 1498. they are content to let all the former Ages lie bury'd in Oblivion; looking upon all which pass'd in *India* before that Period as insignificant, and not worth recording; but if they will consult that little which has been already given us by several Authors relating to the *Oriental History*, they will find that *India* was conquer'd by the *Arabs* at the Beginning of the eighth Century, and that *Babor* only succeeded to Part of a great Monarchy, which had been founded there 500 Years before by *Mahmûd Gazni*, the first who assum'd the Title of Soltân.

*India conquer'd by
Mahmûd
Gazni.*

This great Prince first entred *India* in the Year of the *Hegra* 392, and of Christ 1001, where his Father *Sabeſtebin* had done mighty Exploits before him. *India* was then divided among several Kings; of which one, who had the Title of *Balbâra*, (which signifies King of Kings) and reign'd at *Kanûg*, a City on the *Ganges*, was the Chief. The Oriental Authors, who

who mightily celebrate the Actions of this Monarch, account the Conquest of the Kingdom of *Balbâra*, which at length he achieved, the greatest of all his Exploits. In short, they pretend that he conquer'd all the Country on this side the *Ganges*, from North to South; and to judge by the Descriptions they give of it, *India* must then, both for Riches and Magnificence, have far exceeded what it is at present.

The Successors of Soltân *Mahmûd Gazni* continued to enlarge their Conquests for some time, till their Power declining, as well thro' domestick Feuds as the prevailing Fortune of the Family of *Gaury*; *Khosrû Shâh* the 14th, and last Monarch of the House of *Gazni*, retired from *Gazna* to *Lawhûr* in *India*, where he fix'd his Seat about the 550 *Hegira*, *A. D.* 1155. and soon after was despoil'd of all by *Hussain Gaury*, Founder of the Family of *Gaur*, to which the Empire of *Persia* and the *Indies* pass'd from that of *Gazni*. *Shabeb Al din IV.* of that Race, conquer'd *Multân* and *Delly* (which had probably revolted on the Declension of the Family of *Gazni*) in the Year of the *Hegra* 571, 1135. And after his Death, which happen'd in 602, *A. D.* 1205, his Governors divided his Dominions into three Parts, of which *Gazna*, *Multân*, and *Delly*, were the Capitals. The two last Kingdoms became in a few Years united by *Iletmish*, surnam'd *Shams al din*, a *Turk*; who, after he had usurp'd the Crown of *Delly*, conquer'd that of *Multân* *. As we can trace his Successors as low as *Ala' d'ân*, who died in 717. *A. D.* 1317, in all Probability Soltân *Mahmûd*, Grandson of *Firûz Shâh*, who reign'd at *Delly* when *Timûr bek* conquer'd that Kingdom in 801. *A. D.* 1398, was of his Posterity.

* *Herb. p.* 288.† *Ibid.* 881.

What

What belong'd of the *Indies* to the Dominion of *Gazna*, pass'd from the Family of *Gaur* to that of the *Chowarazm Shabs*, in 611. *A. D.* 1214; when it was subdu'd by Sultan *Mohammed*; and from them to the *Moguls*, by the Death of Sultan *Gelâl aldin*, in 628. *A. D.* 1230. After the Death of *Zingis Chan*, the Kingdom of *Gazna*, which reach'd as far as the *Indus*, fell to *Zagatai* in his Share of the Empire; but it was soon taken from his Successors by the Family of *Kurt*, (which sprung up in *Chorasan* after that of the *Gaurs*) to one of whom, viz. *Gayâth aldin IV.* Soltân of that Dynasty, it was confirm'd by *Algâyetu**, while Governor of *Chorasan* under his Brother *Kazan Chan*, about the Year 698. *A. D.* 1298, and continued in his Posterity till *Timûr bek* united the *Indies* to the rest of his Conquests in the Year aforesaid.

On the Death of *Abusaid Mirza*, the 5th Successor of *Timûr bek*, his Dominions, which extended from *Caspagar* to *Tauris*, became divided among his Sons. *Olug bek*, his fifth Son, possess'd the Government of *Cabul* and *Gazna*, to which that of the *Indies*, at least so far as the *Indus*, as it had been all along, was join'd. *Omar Sbeich*, his sixth Son, had only the Government of the Town of *Andekan* to his Share; which on his Death in 899. *A. D.* 1492, fell to his Son Soltân *Babor*; who being driven out of his Territories, with the rest of the Posterity of *Timûr*, by *Shai bek* the *Uzbek* in 904. *A. D.* 1498. fled first to *Gazna*, and thence to *India*; where the *Moguls* having already some Footing, he the more easily extended his Conquest over the Kingdom of *Delly*, which, after the Death of *Timûr bek*, seems to have return'd to the Obedience of its natural Lords.

* *Herb.* 775.

We see here a continued Succession of *Mohammedan* Princes reigning over the *Indies*, in those very Countries where the *Moguls* are now settled, for near 500 Years before Soltân *Babor* set Footing there. This shews the Error of a late History * of the *Mogul* Empire in *India*, which, accounting for the Original of the *Potans* or *Patans*, who conquer'd *Delly* and *Gezirat*, makes them a Colony of ordinary Merchants of *Arabia*, who first settling at *Masulipatan*, a Town on the Coast of *Coromandel*, (or rather *Cori bandel*) which they built, penetrated thro' the Country as far up as *Delly*, of which they made a Conquest about 400 Years before that of *Timûr bek*. So confounding the Original of those Kings whom the *Indians* or *Moguls*, by way, I suppose, of Nickname, call *Potans* or *Patans*, with that of the other *Mohammedan* Kings (found in the Peninsula's or Isles of the *Indies*, at the Time of the *Portuguese* first coming thither by Sea) who probably enough pass'd thither immediately from *Arabia*: whereas the Kings of *Delly*, *Gezirat*, and other Parts of the Continent of *India*, were of *Persian* Extraction, which might have been a Mixture of *Turks*, *Persians*, and *Arabians*. And the Difference between the two sorts of Kings may, in a great measure, be distinguish'd by their Titles; those of *Arab* Descent being stiled *Malek*; whereas the *Patans* are always qualify'd with the Title of *Shah*, which is peculiar to the *Persian* Kings.

[* This History, publish'd first in French by Father Catrou, from the Memoirs of M. Manouchi, pretended to be extract'd from the *Mogul Chronicle*, is an injudicious Collection of Scraps from sundry Authors, mixt with Fables to fill up the History; which might have been tolerably well supply'd, if the Author, whoever he be, had taken more care to search proper Books for Materials.]

Hence

Hence also may plainly be discover'd, both how the *Mohammedan* Religion and the *Persian* Language came to prevail in the Heart of *Hindustan*; the one as well as the other, having, in all Probability, been introduced by the *Patans*, and not by the *Moguls*, as the Authors who have hitherto treated of *India* have imagin'd; for want of knowing so much of the History as I have briefly given of that Country, and which I hope to be able one Day to put in a better light.]

Moguls of India call'd Zagatais by the Orientals. By the *Zagatais*, mention'd p. 352. must be understood the Troops of the *Great Mogul*; for as the *Tatars* of *Great Bucharia* retain'd the Name of *Zagatais* when they conquer'd *Indostan*, under the Conduct of *Tamerlin*, and that their Descendents are still in Possession of that Empire under the Domination of the *Great Moguls*, whose Family is the only remaining Branch of the Posterity of *Tamerlin*, the *Tatars* as well as the other *Orientals* constantly confer on them the Name of *Zagatais*, to distinguish them on one side from the *Uzbek Tatars*, who at present possess *Great Bucharia*; and on the other side, from the antient Inhabitants of the Empire of *Indostan*, who are at present subject to the *Zagatais*; but among themselves they take the Name of *Moguls*.

Ten Idolaters to one Moham- medan in India. 'Tis since the Princes of the House of *Timur-bek* have possess'd the *Indies*, that the *Mohammedan* Worship [introduced many Ages before] has been [firmly] establish'd there; so that this Religion is at present the prevailing Religion in the Dominions of the *Great Mogul*, tho' there are above ten Idolaters to one *Mohammedan*. And as these Princes hold their Empire purely by right of Conquest, they are always obliged to maintain powerful Armies on foot, to keep their Subjects in awe, because divers *Rayas* or petty ido-

idolatrous Princes who possess the mountainous Provinces of that Country, and who all pretend to be descended from the antient Kings of the *Indies*, desire no better than to find some favourable Opportunity to recover their Rights.

The present *Great Mogul* is the 12th Descendant of *Tamerlan* in a right Line. See for the present State of the Empire of the *Great Mogul*, the Voyages of *Bernier* and *Thevenot*.

S E C T. II.

*Of the Town, of Cabul, and Kingdom of
Cassmîr.*

THE Town of *Cabul* is the Capital of a Province, which is at present under the Dominion of the *Great Mogul*. It is situate in 34 Deg. of Latit. towards the Frontiers of *Great Bucharìa*, at the southern Foot of the Mountains which separate the Dominions of the *Great Mogul* from that part of *Grand Tatarý*: it is one of the finest Towns of the North of the *Indies*; 'tis great, rich, and well peopled, and because it is consider'd as the Key of the Dominions of the *Great Mogul*, on the side of *Persia* and *Great Bucharìa*, Care is had to keep it always in a good Posture of Defence. This Town is the Depository of all the Merchandizes which pass from the *Indies* into *Persia* and *Great Bucharìa*; the *Uzbeks* Subject to the *Chan* of *Balk* come thither in Troops, with Slaves of both Sexes, and especially with *Tatar* Horses, in which a considerable Trade is driven at this Town; for it is reported that above 60000 are brought there every Year.

The

The Country about the Town of *Cabul* is very fertil, and all the Necessaries of Life are found there in great Plenty, and at a moderate Price; there is also Wine made there, which is pretty good, but it does not keep. The Inhabitants of the Town are mostly *Pagans*, tho the *Mohammedan* Religion is the establish'd Worship there.

Kingdom of Cashmîr.

Cashmîr. The Kingdom of *Cashmîr* is situate at the extreme Parts of the Dominions of the *Great Mogul*: 'Tis bounded on the East with *Tibet*, on the South with the Provinces of *Labor* and *Cabul*, to the West with *Grand Bucharìa*, and on the North by *Little Bucharìa*, or the Kingdom of *Cashgar*. It may be about thirty *German* Leagues long, and twenty broad, and is intirely inclosed with high Mountains which separate the *Indies* from *Great Tatarý*, insomuch that there is no entring on any side but by passing Rocks of a prodigious Height.

Once very powerful.

This little Kingdom heretofore had the Dominion over the rest of the *Indies*, but at this present time, it is in a manner reduced to one single Valley, whose Fertility and Beauty make amends for what it wants in extent. One breathes there a temperate and charming Air, which partakes nothing of that burning Heat with which one is almost stifled all over the rest of the *Indies*; and all the Fruits and Pulse which we have in *Europe* grow there in abundance, without requiring looking after.

River.

A thousand little Springs, which issue on all sides from the Mountains, form there a fine River, which after watering the Plains of this little Kingdom falls down the Rocks of an astonishing Height, to go meet the River *Indus* at the Town of *Atek*. This River carries Boats

as large as the *Sein*, and passes thro' the middle of the Town of *Cashmîr*.

Cashmîr is the Capital of the Kingdom, situate in $37^{\circ} 30'$ of Latit. on the side of a Lake of fresh Water about six Leagues round. This City has no Walls, but is very fair and populous, being about three Quarters of a League long, and half a League broad: The Houses are mostly of Wood, but are never the worst built for that, and are commonly two or three Stories high. The Situation of this Town is perfectly magnificent; the Mountains which begin to rise on the other side of the Lake, two Leagues from the City, form the Prospect of an Amphitheatre the finest in the World, all over be-set with Houses of Pleasure; beyond which one sees the most distant Rocks, whose Tops are perpetually cover'd with Snow, touching the very Clouds.

The Inhabitants of the Kingdom of *Cashmîr* are for the most part *Mohammedans*. They have exceeding fair Complexions, and are altogether as well made as *Europeans*, partaking nothing either of the *Tatars* their Neighbours, or the other *Indians*; the Women especially are inchantingly beautiful, for which reason they are mightily sought after at *Agra*, and all over the *Indies*. The *Cashmîreans* are reputed to be more ingenious than the rest of the *Indians*, and to excel in Poetry and all other Sciences: This is certain, that they are very laborious and industrious. They possess the Secret of making varnish'd Wainscot, and imbroider'd Stuffs, which are mightily esteem'd in the *Indies*.

There are many other little Vallies amidst the Mountains which belong to this Kingdom, with regard to which nothing particular can be said, because they are as so many Parts separated

ted from the rest of the World, who have no more Commerce with their Neighbours than they think fit themselves, because it is impossible to enter amongst them against their Wills. All that we know for a certainty is, that the Inhabitants are very like the *Cashmireans*, and enjoy much the same natural Advantages with them.

Govern-
ment.

The Kingdom of *Cashmîr* has always had its own Kings, until the beginning of the last Age that it fell into the Hands of the *Great Moguls*, by means of a Civil War which then rag'd there; and ever since that time those Princes looking upon it as one of the fairest Jewels in their Crown, have done every thing which might contribute to the Embellishment of it. They also make small Progresses there from time to time, to enjoy the Delights which the happy Situation of the Country affords. See *the Voyage of Bernier*.

Sirr Indi,
or Behat.

The *Sirr Indi* or *Bebat*, is a considerable River which has its Source towards the 34th Deg. of Latit. in the Mountains which separate the Country of *Balk* from the Dominions of the *Great Mogul*; its Course is nearly from N.N.W. and S. S. E. and after it has washed 100 Leagues of Land falls into the River *Indus* in 49 Deg. 50 Min. of Latit. to the North of the City of *Multan*. It is the same River to which our Geographers have given the Name of *Bebat*.

C H A P. VI.

OBSERVATIONS relating to
CHINA, *subject to the Tatars, or
rather to the Mungals.*

S E C T. I.

Kitay, or Cathay and China the same. Also
Chanbalik and Pekin the same. Of Nanking,
the Chinese Wall, and River Hoangho.

THE Empire of *Kitay* or *Cathay* has been ^{Kitay, or} a long time the Object of the fruitless ^{Cathay.} Enquiries of our Geographers, who right or wrong would place it in *Grand Tatary* [as they have done that of *Prester John*, as they call it in *Africa*] and God knows how many Whimfies they have publish'd on those Subjects within these three last Ages. Tho we have been plainly enough inform'd ever since the Year 1295, by *Marco Polo* in his Relations of the Eastern Countries, that *Cathay* is no other than the Empire which is known to us at present by the Name of *China*: nevertheless the grand Imaginations which this pretended *Tatarian* Empire had furnish'd them with, had made such an Impression on their Minds, that it is but within these few Years they could be thorowly undeceived upon that Article; and all agree unanimously at present that *Cathay* and *China* are one and the same Empire, tho the *Tatars*, *Turks*, *Persians*, *Russians*, and other eastern People always did and still do call *China* the Empire of *Kitay*.

By the Country of *Almak*, p. 96. our Au-^{Almak or}thor understands *Southern China*, which com-^{South}prehends all the Provinces of that vast Empire ^{China, by} ^{others} which ^{Mangi.}

which lie to the South of the River *Kiang*, and which fell not into the Hands of the *Moguls* till after the Death of *Zingis Chan*. Other Authors call this Part of *China* *Mangi*.

Chinese. The Empire of *Kitay* or *China* is too well known at present to need a Description in this Place; I shall content my self then with saying by the way, that the *Chinese* have for the most part the Complexion and Shape of the Face pretty like the *Europeans*, but the Eyes slit like the *Callmacks*, and the Nose a little flat: Nevertheless there are found many among them in whom these Deformities appear very little; and one of my Friends assured me he knew there a Man of the Posterity of *Confucius*, whose Eyes were as large, and Nose as proportionable as any Man's in *Europe*.

Peking, or Chan-balik. The City of *Peking* is situate in 40 Deg. of Latit. [t'is now no longer a Dispute that it is the same City mention'd in *Marco Polo* by] the Name of *Chan-balik*, which signifies the *Town of the Lord*. As this City is at present the Residence of the Emperors of *China*, one may well conclude that it is one of the greatest Cities and best peopled of that Empire. All the Fineries of *Europe* and the whole East are carry'd there in Quantities from all sides; and 'tis commonly believ'd that that City surpasses at present all the other Cities of the Universe in Riches and Number of Inhabitants; which did not hinder so good Order from reigning there in the Time of the deceased Emperor of *China*, that one of the Father Jesuits, a Favourite of that Monarch, assur'd a Friend of mine who was at *Peking* in 1720, that for the space of three Years none had been put to death for any Crime by the Hand of Justice: which may be look'd upon in some measure as an Effect of that great Severity

Great Order in the City.

verity which that Prince had employ'd in the first Years of his Reign.

Since the late Emperor had finish'd the Reduction of the *Chinese* Nation under the *Tatar* Yoke, he obliged all the *Chinese* who dwelt before in the inner Part of *Peking*, to quit it and go live in the outward Circumference of the City, in such wise that the inside of *Peking* is inhabited at present only by *Tatars*, and those among the *Chinese* who are actually in the Service of the Court. The *Roman Catholics* have at present three publick Churches in that City, and the *Russians* have one of the *Greek* Worship. One may find an ample Description of *Peking* in the Voyages to *China* of *Nieuboff*, and *P. du Comte*.

Authors differ much among themselves about the Manner in which the Town of *Peking* fell into the Hands of *Zingis Chan*. Our Author reports that it was done without striking a Stroke. Other Oriental Authors affirm that it was not till after a very hard Siege, and that the Besieged had suffer'd a cruel Famine, that the Troops of *Zingis Chan* made themselves Masters of it: and the Monk *Carpin*, who was sent in the Year 1246 by Pope *Innocent IV.* into *Grand Tatar*y, pretends they were the Besiegers who suffer'd such a horrible Famine that they were constrain'd to kill every tenth Man to subsist till Provisions came to them; and that they took the City at last by a subterranean Passage which they carry'd from their Camp to the very middle of the City, by which entring by Night it was not difficult to make themselves Masters of it. See thereupon the History of *Zingis Chan* by the *Sieur Petis de la Croix*.

The Taking of the City of *Peking* may be fix'd at the Year of the *Hegra* 607, which an-

*Moreri
mistaken.*

swers to the Year of the Christian Æra 1210: and thereby one may see that *Moreri* and the Authors whom he hath follow'd are much deceiv'd, when they affirm that the pretended *Tatars* of *Niucheu*, or of the North, made in the Year 1206 the first Invasion into *China*, and that they were chased thence by the *Tatars* of *Samarkant*, or of the West, in the Year 1278, who made themselves afterwards Masters of all the Country: for it was precisely about the Year 1206 that *Zingis Chan* made the first Irruption into *China*; in the Year 1210 he took the City of *Pekin*, and afterwards subdued all the Northern *China*; and about the Year 1268 his Grandson *Coplai Chan* completed the Conquest of all *China*, where his Descendants reigned after him during almost an Age. As hath been more than once observ'd already.

*Nanking
formerly
the Seat of
the Empe-
rors.*

The City of *Nanking* was heretofore the Residence of the Emperors of *China*; 'tis situate in 32 Deg. of Latit. and six Leagues from the southern Bank of the great River of *Kiang*. That Town has been formerly of a prodigious Extent, but at present that the Imperial Residence is remov'd to *Pekin*, the City of *Nankin* has lost much of its former Lustre: Nevertheless 'tis given out to be still above twelve *German* Leagues in Compass, and to have some Millions of Inhabitants.

*Magnifi-
cent
Streets.*

Nothing is to be seen more magnificent than the great Streets of that City; forasmuch as they are all as strait as a Line, and paved with great square blue Stones: They are all of a great breadth, and adorn'd in several Places with stately triumphal Arches of white Marble. At the end of every hundred Toises they have Gates, which are shut at Night to keep out Thieves; and the Houses which are on both sides these Streets appear with a charming Uniformity,

*Triumphal
Arches.*

formity, tho they are no more than one Story high. *Nanking* is built square, as are almost all the Towns of *China*; and tho it is at some distance from the River of *Kiang*, they have made Canals in divers Places, by means of which Ships may come up even into the City.

The Viceroy of the southern Provinces of *China* ^{Residence} makes his Residence at present in this City, ^{of the} and a good Body of *Tatars* are always kept ^{Viceroy} here to be at hand in case of any Revolt in ^{of the} those Parts. 'Tis in this City that that famous ^{Southern} *Porcelain* Tower is to be seen, whereof one finds ^{Provinces,} ample Descriptions in the Voyages to *China*.

Chinese Wall.

Every body has heard of the great Wall of *China*; wherefore I shall only observe here that it was rais'd * heretofore by the Emperors of *China* against the Incursions of the *Tatars*, and begins at the River *Hoangso* on the Frontiers of the *Callmaks* about the 35th Deg. of Latitude, from whence it draws nearly to the N. N. E. until having come to the 42d Deg. of Latit. it turns directly East, and runs continually in near the same Line, till it arrives at the Gulf of *Corea* near the Fortrefs of *Shangh Hay* †, about the 40th

* [This Wall, according to Couplet in his Tab. Chron. Monarchiæ Sinicæ, p. 16. was built in the 24th Year of Xi Hoam ti, or rather Shi Hoanght ti, (for Couplet as well as Martini follows the Portugal Pronunciation) which answers to the Year before Christ 222. Kämpfer refers it to the Year 246, by mistake placing the Building of the Wall in the first Year of that Monarch's Reign, as appears by adding 24 to 222. He also following the Japan Chronicle, calls him Sikwo or Sino Siko, giving him the Epithet of Cruel, which justly belong'd to him. Hist. Japan, p. 161.]

† The Portugals, from whom our Accounts of *China* first came, write this Place *Xam Hay*, the French *Cham Hay*, from whence others have made *Kam Hay*, as it is the Original, p. 118. and thus Names are corrupted: for the Orthography according to our Language is *Shangh Hay*, the Portugal *X* being equivalent to *Sh*, and *m* Final to *ng*, or rather *ngh*.]

Deg. of Latit. and because the Coasts of *China* are very low on that side, insomuch that the Tide of the Eastern Ocean coming in covers a great Space of the Country, which remains dry at Ebb; they have been obliged to continue this Wall for fifty Leagues (each of which is exactly 360 geometrical Paces) into the Sea, in order to prevent being surpriz'd that way. 'Tis reported that this Wall from beginning to end is above 350 *German* Leagues in length; and 'tis astonishing, that after subsisting so many Ages, it is still in as good a Condition as if it had not been built above thirty Years. The Foundation every where is of Free-stone, six Foot high, and the rest to the Height of five Fathom, is built of Brick, so that it is full six Fathom high, and about four Fathom broad. It is all cover'd on the out-side with Free-stone, at least in that Part thro' which one goes to *Selinginskoy*; and at the Distance of every 500 Fathom there are built great square Towers about 12 Fathom in height, which forbid the Approach. That which is most admirable in this Wall is, that it is continued over the highest Mountains equally the same as thro' the Plains and Valleys; insomuch that one of the Jesuits who was in great Esteem with the late Emperor of *China* affirms, that having had the Curiosity to measure the Height in a certain Place, he found it to be raised 1036 Foot above the Horizon. See the *Voyages of Nieuhoff, le Compte, and Ysbrandt Ides.*

River Hoangho.

*River
Hoang-
so, or Cara
Muran.*

The River *Hoangso*, called by the *Tatars Cara Muran*, is one of the greatest Rivers in the World; it rises in 23 Deg. of Latit. upon the Confines of *Tangut* and *China*, out of a great Lake which is incompass'd with high Mountains which

which separate those two Dominions, and running from thence Northward it passes hard by the Frontiers of the Province of *Sbenfi* and *Tangut* as far as the 37th Deg. of Latit. where it throws it self without the great Wall to water *Tibet*; afterwards it continues running North as far as the 39° 30' of Latit. when returning to the S. E. it again passes the great Wall about the 38th Deg. of Latit. and re-enters *China*; then it always pursues the same S. E. Course to the 34° 20' Latit. when it turns to the East: which Course it keeps till it falls into the *Chinese* Ocean in the 34° of Latit. after a Course of above 500 German Leagues.

The Water of this River is not good to drink, ^{*Its Water*} for it is very muddy, inclining to a dark yellow; which bad Quality it takes from the Salt-^{*of a dark yellow Colour.*} peter, wherewith the Mountains, which this River washes without the great Wall, are exceedingly stored; for from its Rise till it passes without the Wall, its Waters are good and clear. 'Tis on account of its Waters being of this brown Colour that the *Chinese* have given it the Name of *Hoangso*, or the *Brown River*, and the *Tatars* that of *Cara Muran*, or the *Black River*: However the *Chinese* have the Art of ^{*Way of*} precipitating the saline Parts of this Water, and ^{*fining the*} making it drinkable, by means of Alom. ^{*Water.*}

As this River runs no less than 200 Leagues among Mountains and Rocks of a prodigious Height, there falls from all sides so great a Quantity of Water in the Spring and Autumn, that ^{*Overflows in Spring and Autumn.*} 'tis very subject to overflow and make frightful Havock in the neighbouring Provinces, of which the *Chinese* have had sad Experience but too often: For the same Reason also it is so rapid, ^{*So rapid*} that 'tis impossible to mount against the Stream ^{*not to be*} either with Oars or Sails; but the Boats must ^{*ascended.*}

be

be hauled up the River either by Horses or Men : and yet tho this River be every where of a great Breadth, it is navigable but in few Places, on account of the great Inequality of its Bottom ; neither does it over-abound with Fish, which probably is the Effect of the bad Quality of its Waters. See the Relations of *China* by *Nieuboff* and *P. le Comte*.

S E C T. II.

Of the Expulsion of the Tatars by the Bonzas, and their second Conquest of China under Zunghe.

Tatars
driven out
of China
by the
Bonzas.

THE *Tatars* after they had been settled in *China* above an Age and a half from the time they first got Footing there under *Zingis Chan*, had been driven out again a little before the Expedition of *Amir Timur* thither by the Intrigues of the *Chinese Bonzas*, whom they had brought upon their Backs by endeavouring to introduce the Worship of the *Lamas* into the Empire to their Prejudice ; and as one Part of those fugitive *Tatars* pass'd out of the western Parts of *China*, 'tis likely that some of them went for Refuge to *Tamerlan*, and persuaded that Conqueror to turn his Arms on that side, in order to add one more fine Conquest to so many other Exploits, which had already spread the Terror of his Name thro' the whole Earth.

[Possibly the Person who set *Timur-bek* upon this Expedition was *Elchy Timur*, the same probably with *Taizy Aglen*, p. 531. who *le Croix* * tells us went to the Court of that Prince, and

[* *Abridgment of the History of the Successors of Genghiz Chan, at the end of his Life.*]

lived

lived with him till his Death, when returning to *Ulugbiurt* [or *Ula* in the Eastern *Tatary*] he ascended the Throne in 1405. At this time the Empire of the *Moguls* seems to have been dwindled to nothing. All the Country of *Mogulistan* was in the Hands of the Princes of *Cashgar* or their Confederates when *Timur-bek* over-ran it; and by *le Croix's* Account, the two *Chans* of *Ulugbiurt*, who were all that succeeded *Elchby Timur*, lived so obscurely that they are scarce reckon'd among the *Chans*. Be that as it will, 'twas doubtless this low Condition of the *Chans* of *Ula*, which gave the *Chinese Bonzas* an Opportunity of driving the *Tatars* out of *China*, who afterwards recover'd their Possession there when the Power of the *Chans* of *Ula* began to enlarge it self.]

I believe it will not be unacceptable to make some Observations upon the House which reigns at present in *China*, and on the Means which it has made use of to ascend the Throne of that vast Empire, and to secure it self therein, in such a manner that hereafter the *Chinese* will never be able to throw off the Yoke, except by some extraordinary Turn of Providence.

I am not astonish'd that *Zingis Chan* should attempt the Conquest of *China*, at a time when ^{he had} numerous Armies, considerable Riches, ^{and powerful Allies at his Disposal} : but that a petty *Chan* of *Ula*, who was scarce able to take the Field with 15000 Men, durst form and execute the Design of seizing so powerful an Empire, is what surpasses all Imagination, and which ought necessarily to make us look upon the Prince, who undertook with so much Conduct and so few Forces, so vast a Design, as infinitely superior to our *Alexanders* and *Cæsars*.

Zunght
Chan of
Ula con-
quers
China:

The Empire of *China* enjoy'd a profound Peace, and had also constrain'd the *Mungals* of the East to pay it a yearly Tribute, when *Zunght-by* [*Zunghte*] Grandfather of the deceased Emperor of *China*, having succeeded his Father *Mansueu Chan*, in the Dignity of *Chan* of *Ula*, conceiv'd the Design of freeing his Nation from the *Chinese* Yoke, and to carry the Theatre of War into the Provinces subject to that Empire, to try how far Fortune and his own Skill would carry him: But forasmuch as his Forces were in no manner answerable to a Project of that size, he held secret Intelligence with some great *Mandarins* who were banish'd into the Province of *Leaotun*, by whose Assistance he made an Irruption into that Province with 15000 Horse, took several considerable Towns, and began to make his Name formidable to the *Chinese*.

Takes several
Towns
in Leaotun-
tung.

Takes the
Capital
City.

The Court of *China* sent indeed a powerful Army against him; but *Zunght-by* having by a very particular Conduct found the Secret to captivate by his Affability and grand Air of Benevolence the Hearts of those whom he ruined, always gained his Point; and having at length carry'd the Capital of the Province, all that the *Chinese* Army which took the Field against him could do, seeing him supported by all the Inhabitants of the Province, was to hinder him from passing the great Wall, and penetrating into the Heart of the Empire.

Lycungz
takes Pe-
king, and
mounts
the Throne.

Whilst this was doing on the side of the East, very thick Clouds arose in the Provinces of the West: several Bands of Robbers which before infested those Provinces, having joined together about the Year 1630, under the Command of one *Lycungz*, took several Towns and Provinces, and went at length with innumerable Forces

Forces to besiege the Person of the Emperor in the City of *Pekin*: The Conclusion of that Siege was such, that the City having been taken, and the House of *Tai minga* suppress'd, *Lycungz* usurped the Throne; and seeing that *U-sanguai*, who commanded the *Chinese* Army which made head against the *Tatars*, was the only Person who might be afterwards in a Condition to dispute the Empire with him, he omitted nothing that might gain him: but *U-sanguai*, who aspir'd to the Throne himself, having refus'd all the Offers of *Ly-calls in* *cungz*, that Usurper saw himself obliged to take *Zung te* the Field against him. *U-sanguai* finding him-^{against the} *U-sanguai* self too weak to resist two such powerful Enemies at a time, clasp'd up a Peace immediately with *Zungt-by*, and propos'd to him also to come to his Assistance against the Usurper.

Zungt-by looking upon this Invitation as an *Leaotun* Opportunity which might carry him a great *subdued by* way, accepted the Proposal; and having left *Zung te* 5000 *Tatars* in the Province of *Leaotun*, which was all in his Possession, he went to join the *Chinese* General at the Head of 10000 *Tatars* and 20000 *Leaotunians*; after which they march'd against *Lycungz*. In approaching the Army of the Rebels, *Zungt-by* propos'd to *U-sanguai*, that seeing the *Chinese* of the Southern and Western Provinces which compos'd almost all the Forces of the Enemies, dreaded extremely the *Tatars*, it would embarrass them terribly if he should cause the Hair of all his Soldiers to be cut after the *Tatar* Fashion, because at that Sight they would take them all infallibly for *Tatars*. *U-sanguai* having follow'd that Counsel, the Rebels were entirely defeated, and constrained to fly towards *Pekin*. The victorious Army follow'd *Rebels de-* them close, and the *Chinese* General by the *Ad-seated* vice of *Zungt-by*, made Proclamation that all those

those who did not take part with the Rebels should cut their Hair after the *Tatar* Manner, in order to distinguish them upon the Occasion.

Lycungz having abandon'd the Town of *Peking* upon the Approach of the Vanquishers, it was agreed that *Zungt-by* with his Troops should remain near the City, while *U-sanguei* with his Army continued in pursuit of the Rebels till he had entirely dispersed them: But in the Absence of *U-sanguei*, *Zungt-by* having set to work the same Talents which had been of so great use to him in the Conquest of the Province of *Leao-tun*, knew so well how to gain the Friendship

Zungt-by te
proclaimed
Emperor of
China.

of all the chief *Mandarins* of the Empire, and the Inhabitants of the Capital, that he found no Difficulty in getting himself proclaim'd Emperor of *China*, and to maintain himself in possession of the Throne with the Approbation of the greatest part of the Nation. After which he made no Delay to impart this great Event to other Princes of his Nation, and to invite them to come and take share of so fair a Conquest, in hopes to fish on their side also in troubled Waters; but when they were once enter'd into *China* with their Troops, *Zungt-by* contrived to separate them so dextrously, that they were intirely at his Discretion, and saw themselves insensibly constrained to submit to his Orders.

Brings the
Tatars into
China.

U-sanguei
submits to
Zungt-by.

U-sanguei, who was carry'd away with the Zeal of pursuing the Rebels as far as the end of the Province of *Yunan*, having understood at length what pass'd at *Pekin*, return'd immediately with a firm Resolution not to suffer a foreign Prince to come to his Prejudice, and place himself upon a Throne, which he imagined he had so well merited himself; but being advanced near *Pekin*, he found the new Emperor in so good a Posture, and his new Sub-
jects

jects so little inclin'd to change their Master, that he was obliged to rest contented with the Share which *Zungt-by* was willing to allow him of their common Conquest. But after the Death of *Zungt-by* and of his Son *Chuncht-by*, *U-san-Revolts.* *guei* seeing the fair Opportunity of revenging himself of the Trick the first had play'd him, erected his Standard against the *Tatars*; and he wanted but little of being in possession of all the southern *China*, when Death seiz'd him in a very advanced Age. His Death changed the Face of Affairs with his Party; and the deceas'd Emperor *Cang Hy*, having by little and little found means to reduce the revolted Provinces to their Duty, did not forget to sacrifice the two Sons, *All his Family* and in general all the Family of *U-sanguai*, to ^{mily cut} the Security of his Government, under the spec-^{off.}ious Pretence of the great Rigour of the *Chinese* Laws in Cases of Rebellion.

S E C T. III.

Of the Reign of Cangh Hy, the Laws he introduced, and the Methods he made use of to establish the Dominion of the Tatars in China.

THIS great Founder of the *Tatar* House of *Tai cing*, which reigns now in *China*, did not long enjoy the Fruit of his Labours; for *Zungh te* died in the Year 1644, and left his Son and Successor *Chuncht-by*, [*Shun Chi*] an Infant of 6 Years old, who died also in the flower of his Age in the Year 1662, at the time when his Son *Cang Hy*, *Cangh Hy*, who succeeded him, was no more than eight Years old. These two long Minorities ought naturally, it should seem, to have overturn'd a foreign

foreign Dominion which scarce had time to establish it self in *China*; but the Measures which *Zungt Hy* had taken during his Life, for the securing the Throne of *China* in his Family, were so well executed after his Death, that nothing as ye has been able to disturb so successful an Usurpation.

Nevertheless it must also be own'd, that he had the good Fortune to leave his Son *Chuncht Hy*, in the Person of his Brother *Amavang*, a Tutor of a very extraordinary Capacity and Fidelity, and to find in his said Son and in his Grandson, two Genius's of the first Order, who worthily maintain'd what he had begun with so much success: especially his Grandson *Cang Hy*, who died within these three Years, knew so well how to take his Measures, as soon as he came of Age, for reducing several Provinces which had declared themselves against the *Tatar* Government during his Minority, and to root out entirely for the Time to come all Occasions of such Practices, that the Empire has enjoy'd for these 50 Years so profound a Tranquillity as if it had been for ever subject to the Power of its new Masters.

Peace settled by much Bloodshed.

'Tis true, it had never been able to have arrived to so durable a Repose, but by the Torrents of Blood which were made to run in several Provinces, and by an extraordinary Rigour which it was necessary to exercise against the Persons who might have been any way allied to the House of *Taiminga*, or to any other Pretenders to the Empire of *China*. But that Prince, tho very young then, acted his Part so well on that Occasion, that seeming to leave all those Persons to the ordinary Course of Law in the Country, they could not accuse him of any manifest Injustice or Violence with regard to

to them, at the time that he spared none of those whom he might be jealous of.

At the same time, to take away all outward ^{Orders the} Difference between the *Tatars* and the *Chinese*, ^{Tatars and} he order'd that the former should go cloth'd, ^{Chinese to} for the future, after the *Chinese* Fashion; and ^{exchange} that all the *Chinese* in general, after the Example ^{Fashions.} of those of the northern Provinces, should cut their Hair the *Tatar* way, to signify the Affection they bore to his Government. And it was his Will, that all those who refus'd to obey that Ordinance, should be punish'd with Death without Remission, as Disturbers of the publick Repose. That Law was executed with so much Rigour, that it cost the Lives of several Thousands of southern *Chinese*, who chose rather to part with their Lives than their Hair.

He chang'd, moreover, all the Tribunals of ^{Courts of} the Empire which *Zungt Hy* had left in the ^{Justice} Condition he found them, excepting that he ^{alter'd,} had join'd to them some *Tatars*; ordaining, that they should continue in Reality as before, to be composed of an equal Number of *Chinese* and *Tatars*; but that none should arrive for the future to the Dignity of President, or Vice-President, of any Tribunal, without being naturaliz'd a *Tatar*.

After he had by these Acts of a necessary Severity, establish'd Repose in all the Provinces of the Empire, and thrown so great Terror into the Hearts of all the *Chinese*, that none durst only form the thought of caballing against his Government ever since, he caus'd of a sudden all further shedding of Blood to cease, and applied himself intirely to make his Dominions flourish; and to govern them with a Mildness and Equity little known in the other Empires of the East. To effect this, he en-

All Sentences in criminal Cases refer'd to the Emperor.

join'd all his Governors to cause exact Justice to be administred in all the Provinces of their Jurisdiction; but that in Crimes which merited Death, they should send the Acts to Court, and not proceed to the Execution of the Criminal, upon any Pretence whatever, before they had received an Order under his own Hand; which he observed to the Day of his Death.

Free entrance into China, and liberty of Conscience allow'd.

After which he permitted Entrance into his Empire to all the World, without Exception; and granted an entire Liberty of Conscience, as well to his Subjects as to all the Foreigners who should be settled in his Dominions. He caus'd several Cities of *China* to be rebuilt which had been destroy'd by the last Wars, and others to be founded upon the Frontiers, where he established his *Mungal* Subjects. He enriched the Neighbourhood of *Pekin* with several fair Castles, with magnificent Gardens and Parks, where he usually went to pass the pleasant Season of the Year. He forgot nothing which he judg'd might serve to make the Sciences flourish in his Dominions, and granted his Protection to

Learned Men encouraged.

Those born of a Tatar Father or Mother deem'd Tatars.

learned Men on all Occasions. To augment the Number of *Tatars* in *China*, he order'd, that the Children born of a *Tatar* Father and *Chinese* Mother, or of a *Chinese* Father and *Tatar* Mother, should be educated after the *Tatar* manner, and instructed by their Parents in the *Tatar* Language; and that those Children should be deem'd natural *Tatars* like the others, and as such should arrive at all the great Posts of the Kingdom.

Policy to secure his Posterity in the Throne.

After he had happily appeased all the Troubles within his Empire, he applied himself with all the Zeal imaginable to secure the Dominion of the Princes of his House upon so solid a Foundation, that nothing might shake it for the

time to come. To that effect having consider'd, that he had nothing to fear from the *Chinese*, so long as he should preserve a good Understanding with those of his own Nation; and that none but the *Tatars* themselves could again drive the *Tatars* out of *China*, if ever they should come to unite themselves against his Family; he began to make sure of the Fidelity of the *Mungals* of the *East*, whom he deemed as his natural Subjects; and to increase their Number, he drew into their Country as many of those *Tunguses* who dwell along the River *Amur* as he could prevail on to quit their antient Habitations; and he mixt them so well with the *Mungals*, his Subjects, that at present they pass for one and the same People. After which he set about, by means of the *Lamas*, to bring over the *Mungals* of the *West*, who till then had had but very little Amity with those of the *East*; and by Force of Presents, and some outward Marks of a particular Distinction, he so effectually gain'd the Friendship of those good Religious, that they never left off Intriguing till they had united all the *Mungals* of the *West* in favour of the Emperor of *China*, and engaged their *Chan*, the Father of *Tushidtu Chan*, who at present reigns over the *Mungals* of the *West*, to put himself under the Protection of that Empire.

This great Point gain'd, he stir'd up the *Mungals* to war upon the *Callmaks*, by all sorts of Insinuations and Suspicions spread dexterously among them: and under Pretence that those of the *Mungals* of the *West* who dwelt towards the Frontiers of *China*, between the great Wall and the northern Part of the Desert of *Goby*, were at too great a Distance from their *Chan* to be able to serve him against the *Callmaks*; he

Mungals
transplan-
ted.

Build
Towns and
Villages a-
long the
Frontiers.

Lamas In-
fluence on
the People.

Supports
the Ku-
tuchtu un-
derhand a-
gainst the
Dalai La-
ma.

Lamas in
their Lives
more regu-
lar than
the Bonzes.

engaged him, by the Mediation of the *Lamas*, to remove them from thence and settle them nearer him, and to consent that he should supply their Places with the *Mungals* of the *East*, who have since then built Towns and Villages in those Parts; insomuch that at present there dwell none along the great Wall but *Mungals* of the *East*, by the Attachment of whom the Family which is at present upon the Throne of *China* deem their Possession much better fix'd, seeing they are his antient Subjects, than upon the uncertain Friendship of the *Mungals* of the *West*. He kept up this close Correspondence with the *Lamas* till his Death, and by their Means he was not less Master of the *Mungals* of the *West* than of his natural Subjects.

For the rest, tho on one side he supports the *Kutuchtu* underhand against the *Dalai Lama*; yet, on the other hand, he keeps up a good Correspondence with the *Dalai Lama*, in order always, in case of Need, to keep a Door open to a Negotiation with the *Callmaks*; for you must know that the Worship of the *Lamas* was establish'd heretofore in *China* by the Princes of the House of *Zingis Chan*, who reign'd there in the thirteenth and fourteenth Ages; which brought upon their Backs the *Bonzes*, and all the other Ministers of the different Pagan Worship, which at that time subsisted in *China*, who observing with all the Envy imaginable that the *Lamas*, by their more regular Lives, and supported as they were by the Authority of the Court, made a great Progress in *China*, and went about to supplant them, never ceased caballing against the Government of the *Tatars* till they had driven them again out of *China*, and

and all their *Lamas* with them, which happen'd about the Year 1368.

But since the *Mungals* of the *East*, who are *Emperor* descended from a Part of those same *Tatars* afraid to who were in that manner driven out of *China*, encourage have re-enter'd into Possession of that Empire, the *Dalai Lama* has not fail'd on many Occa-^{the Wor-}
^{ship of the} Lamas. sions to insist strenuously on the re-establishment of his Worship thro'out *China*, as the Reader may perceive, tho imperfectly, by what *Nieuboff* in his Relation of *China* reports concerning the Embassadors of the *Lamas*, who were in his time at *Pekin*: But the deceased *Bogdoi Chan*, who had Occasion to learn, at the Expence of his Ancestors, what the Rage of the Ministers of Religion is capable of, would never come into his Measures, and contented himself with permitting every one the Liberty of embracing the Worship of the *Lamas*, without obliging any one to do it, and without particularly favouring that Worship.

Nevertheless he did not fail from time to ^{Keeps up a} time to give the *Dalai Lama* some Hopes of ^{Correspon-} succeeding at last in his Wishes with regard to his own Worship, and that only for a Handle ^{dence} to keep up a Correspondence always with him. ^{with the} *Dalai La-*
^{ma.} For the same reason he very favourably received the Embassadors which the *Dalai Lama* often sent him about that Affair, and sent him also on his side Embassadors on the Occasion: the last which he dispatch'd to him was in 1721, which was the Year before his Death. All these Measures taken with the greatest Exactness, have not a little contributed to carry the Power of the *Tatar* House which reigns in *China*, to the Pitch we see it arrived to at present.

*Keeps the
Russians
within
bounds.*

*The Pro-
vinces of
Chamil
and Tur-
fan con-
quer'd
from the
Callmaks.*

*Jesuits at
Pekin
greatly
counte-
nanced.*

Having thus secured all the *Mungals*, he took care on one side, to hinder the too great Increase of the Power of *Russia* on the Frontiers of his Dominions, from turning to their Prejudice; which he happily executed by putting the Frontiers between both Empires upon a Footing firm and advantageous to his Estates, after having caus'd the Town of *Albassinskoy* to be demolish'd. And on the other side, he remov'd the *Callmaks* from his Frontiers; and having entred in his Turn into their Country, he made himself Master of the Provinces of *Chamil* and *Turfan*, which serve at present for a Barrier to *China* on that side. In short, he was every way a great Prince, who seem'd to have taken the Emperor *Augustus* for a Pattern in all his Actions. He had also the good Fortune to exceed him in the Number of Years of his Reign, since he did not die till 1722, after having reigned 62 lunar Years.

We cannot dispute with the Fathers *Jesuits*, Missioners to *China*, their having a good Share in the glorious Reign of that Monarch; for they were in so great Credit with him, that he did nothing without consulting them. 'Tis believed even that he would have embraced publicly the *Roman* Catholick Religion, if Reasons of State had not hinder'd him; nevertheless he favour'd that Religion so openly, that all the Children of the principal *Mandarins* of the Empire, who studied under the *Jesuits* at *Pekin*, were obliged by his Orders to go every *Sunday* and *Holy-day* to their Churches, and to assist therein at divine Service; and on great *Holy-days*, he never fail'd to send thither the Musicians of his Court to assist during the Mass.

For the rest, That great Monarch had no-^{Charatler} thing in his Exterior, nor in his Manners, which ^{of Cangh} partook of his Nation; and it was only by his ^{Hy.} Cheek-Bones, which were pretty flat and broad about the Eyes, that one could any way know he was of *Tatar* Extraction. He had an exact knowledge of the Powers of *Europe* and *Asia*, and their Interests. His Memory was a true Effort of Nature, and his Judgment of an admirable Clearness. As reserv'd as he was with his Subjects, he knew how to distinguish Strangers with the best Grace in the World.

The first time M. *Ismaïloff* was treated at the Court of *Pekin*, that Monarch having learned that the late Emperor of *Russia* was accusom'd to present sometimes in Person a Cup full of Liquor to those whom he had a mind to distinguish, made that Minister, and three of the chief of his Retinue, approach the Throne, and presented them in like manner, with his own Hand, each a Cup of Gold, with a kind of Hydromel.

He had seventeen Sons, three of which assisted ^{Leaves se-} at the Audience of M. *Ismaïloff*, who all appear'd ^{venteen} to be very handsome, fair, and well made, and had ^{Sons.} none of those deform'd Features of other *Tatars*. Some Years before his Death, he confin'd his two eldest Sons in a close Prison, on account of some suppos'd rebellious Practices, and declar'd them at the same time excluded from the Succession to the Empire. 'Tis the ^{Third Son} Prince his third Son who has succeeded him, and ^{now reign-} who had, while he lived, the Command of the ^{ing.} Imperial Armies. 'Tis commonly believed the Jesuits had a great Hand in that Disposition.

As soon as the new Emperor, whose Name at ^{Name not} present ^{yet known.}

present we know not, had taken possession of the Empire, he caus'd his elder Brothers to be set at liberty, augmented considerably their Pensions, and shew'd several other Marks of a very good Nature. Time will inform us if that Change passës without Disturbance.

Late Emperor took the Title of Bogdoi Chan.

It must be observ'd here, that the late Emperor of *China*, who bore the Name of *Cang Hy*, took the Title of *Bogdoi Chan*. The *Mungals* of the *East* who are establish'd in *China*, are commonly call'd *Mansueurs* by the *Chinese*, because they adopted that Name a little before their Invasion in *China*, to testify the Love they bore to *Mansueu Chan*, Father of *Zungt Hy*; and this Custom is very much practis'd among all the *Tatars*.





APPENDIX.

S E C T. III.

*Of the Tatars of Nagai or Nogai who inhabit
the Kingdom of ASTRACHAN.*

[This *Section* ought to have come in p. 582.
in place of that about the *Cosaks*, which
should have been the fourth; but having
been mislaid, we thought fit to insert it
here.]

[THE Kingdom of *Astrachan* was former-
ly very powerful; it was conquer'd by
the *Tsar Ivan Wasilowitz* soon after he had made
himself Master of *Casan*.

The *Tatars* of *Nogai* who now inhabit the
Kingdom of *Astrachan*, formerly extended their
Dominion a great way: about the middle of the
16th Age, all the Country from the *Caspian* Sea
as far as *Siberia*, and even some Parts of that
Country, were under the Power of three Princes
of the *Nogai Tatars*: The first called *Shidak*,
reigned

reigned at *Sbaraitzik*, doubtless the same as *Sbarisaraizik*. The second named *Cessum*, possessed all the Land between the *Kama*, *Taik* and *Wolga*: and the third, who ruled over part of the Province of *Siberia*, was called *Sbeich Mamai*. 'Tis very probable *Kutziun Chan*, who *Abulgazi Chan* observes, p. 209. was driven out of the Country of *Tura* by the *Russians* in 1595: was the Descendant of that Prince; but I will not venture to conclude that *Sbeich Mamai* is the same with *Mamudak Chan*, Grandfather of *Kutziun Chan*, tho both the Agreement of the Name and Time seem to favour it.]

City Astrachan.

The City of *Astrachan* stands in 46 Deg. 20 Min. Latit. on an Island made by the River *Wolga*, 12 Leagues from its Mouth. The *Russians* call that Isle [on which *Astrachan* stands] *Dolgoi Ostroff*, i. e. the *Long Isle*, because 'tis in reality very long. It is one of the best Cities belonging to *Russia*; it every day grows more considerable by the great Trade driven there among the *Persians*, *Mohammedan Tatars*, the *Callmaks*, the *Georgians*, and the *Russians*.

Great Trade.

Shärisäraizik.

The Ruins of the Town of *Sbarisaraizik* are still to be seen upon the eastern Bank of the River *Wolga*, a little above *Zaritzza*; and 'tis supposed also that it was destroy'd by *Tamerlan*.

We know not exactly at present where the Town of *Cocorda*, mention'd p. 194. stood, seeing *Tamerlan* in his Expedition against *Toktamish Chan* destroy'd most of the Towns situate on that side, as the great Ruins which are still seen on each side of the *Wolga* make appear. Nevertheless 'tis probable it must have stood some where to the East of that great River towards the Banks of the River *Urisslaw*.

[The

[The Name of this Town seems to be compounded of *Coc* or *Cuc*, and *Orda*, signifying the *Orda* or Tribe of *Coc*; which possibly took its Name from that Tribe settling thereabouts, tho' it must be confess'd we find no such Tribe among those mention'd by the Author: but as there were many inferior Branches of the *Moguls* and *Tatars* which he omits, probably it might be one of them, and so in the next Page we meet with the Tribe of *Ak-Orda*, occasionally *Ak-Orda*. mention'd, which is not to be found in the Author's Catalogue of Tribes.

I will not say *Coc Orda* is the same as the City *Ocak*, which *D'Herbelot* at the Word *Sarai* observes depended upon that Town, and stood on the West side of the River *Wolga*.]

The *Tatars* of *Nagai* possess at present the eastern Part of the sandy Grounds belonging to the *Tatars of Nagai*. *Astracan*, and inhabit towards the Coasts of the *Caspian* Sea, between the *Yaik* and the *Wolga*. They have the *Cosaks* of *Yaik* for their Neighbours on the East side, the *Callmaks* depending on *Ayuka Chan* on the North side, the *Circassians* on the West, and the *Caspian* Sea bounds them towards the South.

The *Tatars* of *Nagai* are made much like *Form*. the *Daghestan Tatars*, excepting that as an additional Deformity they have the Face all wrinkled like that of an old Woman.

They wear Vests of thick grey Cloth, over *Habit*. which they put on a sort of wide Coat of black Sheep-skin, turning the woolly side outwards in Summer, and inwards in Winter: Their Bonnets are round, and made also of black Sheep-skin, which they manage the same way they do their wide Coats. Their Boots are made of Horse Leather, and exceeding clouterly.

Their

Women.

Their Women are pretty handsome; they usually wear a Gown of white Linen, with a round pointed Bonnet of the same Cloth; and in Winter they put a black Sheep-skin over their Linen Gowns.

Livelihood.

These *Tatars* live by Hunting, Fishing, and their Cattle, which consist in Camels, Horses, Oxen, Cows and Sheep. Their Horses are very small, but run and bear Fatigue very well; the rest of their Cattle are much like those of the *Callmaks*. Heretofore they had not the way of cultivating their Lands; but of late they have begun by degrees to apply themselves to Agriculture.

Dwellings.

They dwell for the most part in Huts, and in Summer go and incamp in Places where they find the best Pasturage: But at the Approach of Winter they repair in great Numbers to *Astrachan* to provide what they may have occasion for in their little Families: And at such times the Governor of *Astrachan* distributes Arms among them, to enable them to defend themselves against the *Kuban Tatars*, those of the *Casatschia Orda*, and the *Callmaks*, who do nothing but make Inroads upon one another as soon as the Rivers are frozen; and at the beginning of Spring they are obliged to carry back those Arms to *Astrachan*, for otherwise they would not be trusted with them, being very turbulent.

*Tatars invade one another in the Winter Frosts.**Govern'd by Mursas.*

They have their own *Mursas* whom they obey, one or two of whom are commonly detained at *Astrachan* as Hostages for the Fidelity of the rest.

Religion.

They are but half-form'd *Mobammedans*; however they know much more of their Religion than the *Baskirs* and *Circassians*: There are also

so many of them already who have embraced the *Greek Religion*.

Tho they are now Subjects of *Russia*, yet they are not charged with any Contribution; but in return they are obliged to take Arms whenever *Russia* desires it; which they do with a great deal of Pleasure, because they are of the same Inclinations with all the rest of the *Mohamedan Tatars*; that is to say, very sharp after Booty.

The *Tatars* of *Nagai* may be able to arm about 20000 Men, and never go to war but on Horseback.





A Note relating to Zingis Chan, at p. 73.

Our Author differs much in this Place from the Writers whom the *Sieur Petisde la Croix* has follow'd in his History of *Zingis Chan*; upon the Credit of which he will have it, that *Zingis Chan* had been obliged to seek Refuge at the Court of *Aunak Chan*, and live there a long time as a wandering Prince; that he had also at that Court an Amour with the Daughter of *Aunak Chan*, and powerful Rivals in Love and Glory. But as those Circumstances have a great Resemblance of the Intrigues in our Romances, and that our Author writing the History of his Ancestors, must have been better acquainted with it than foreign Historians, I make no Difficulty of believing him on this Occasion before the others.

[It does not appear that the Author was better acquainted with the History of his Ancestors than foreign Historians; on the contrary, he seems to be ignorant of several Matters relating thereto, and particularly of the Successors of *Zingis Chan* after *Coplai Chan*, which foreign Historians give an Account of. It is also to be consider'd, that most of his History is compiled out of foreign Historians, and chiefly from *Fadl allah a Persian* Author, whom *M. la Croix* also made use of in his History of *Gengbiz Chan*. It were to be wish'd, that Gentleman instead of his History had given us the Translation which he had made of part of *Fadl allah*, and some other Pieces relating to the History of *Zingis Chan* and the *Moguls*; for his
View

View in that Work seems rather to have been to merit the Character of a modern Historian, than to write an exact History, which is deem'd incompatible with that smoothness of Style and elegance of Fancy required in a Writer, to which the two Essentials of History, Chronology and Geography, have in all Ages been made Sacrifices: However, the Publick is very much obliged to him for it as it is.]



A Note relating to Rubruquis, at p. 194.

THIS to the Court of this Prince [*Batu Chan*] Rubruquis that the Monk *Rubruquis* pretends to ^{have been sent by St. Lewis King of France;} ^{*cenfured.*} and when one observes how well the Description which he gives of that Country from the River *Borysthenes* to the River *Yaïk*, agrees with the certain Accounts which we have at present of it, one cannot doubt his having been there; but his Journey from the *Yaïk* to the Court of *Mangu Chan* seems to me very suspicious, because I have found many things in it which are directly contrary to what we now know for certain of that Country. For this reason I am inclined to believe that Part of the Relation of the Travels of *William du Rubruquis* which goes as far as the *Yaïk*, came from the Pen of a Man who had been himself upon the Places, and that the rest has been added from hearsay. Nevertheless we must do him this Justice; that it is he of all the Writers of former times, who has given us the most exact Account of the *Tatars* and the Country they inhabit; for what he relates of their Form, Manners, Food, and even

ven of their Clothing, agrees so well with what is still to be observ'd in the *Callmaks*, that one may easily see 'tis of their Ancestors that he speaks.

Excused.

[This last is a great Proof of the Sincerity of *Rubruquis*; and if he has committed some Mistakes, it ought to be imputed to his being obliged to take many things from hearsay, and want perhaps of keeping an exact Journal. If his Account of the Country differs from the State of it at present, Allowance must be made for the Alterations caused by Time. It is also to be consider'd on this Occasion, that the Editor's Suspensions may arise in a good measure from the Prejudice taken to the Description *Rubruquis* has given of *Cara kuran*, p. 514. and his Account of the *Tatars* slaying all they meet at the Funerals of their *Chans*, p. 396. The first Prejudice we have shewn is ill grounded, and the second will admit of some Qualification, since we find such Executions have been practis'd, tho they are not perhaps customary. Thus *Couplet* tells us*, that *Shun Cbi*, the late Emperor of *China's* Father, had thirty Men put to death, to appease the Manes of a favourite Mistress. The principal Objection that sticks with me is the great Extent he gives to the Countries of *Pascatir* and *Changle*, which I take to mean those of the *Baskirs* and *Kanklis*: But as we have only Scraps as yet of the Geography of those Countries, further Translations from the Oriental Authors may clear it up.]

* [Tab. Chron. Sinen. p. 100.]

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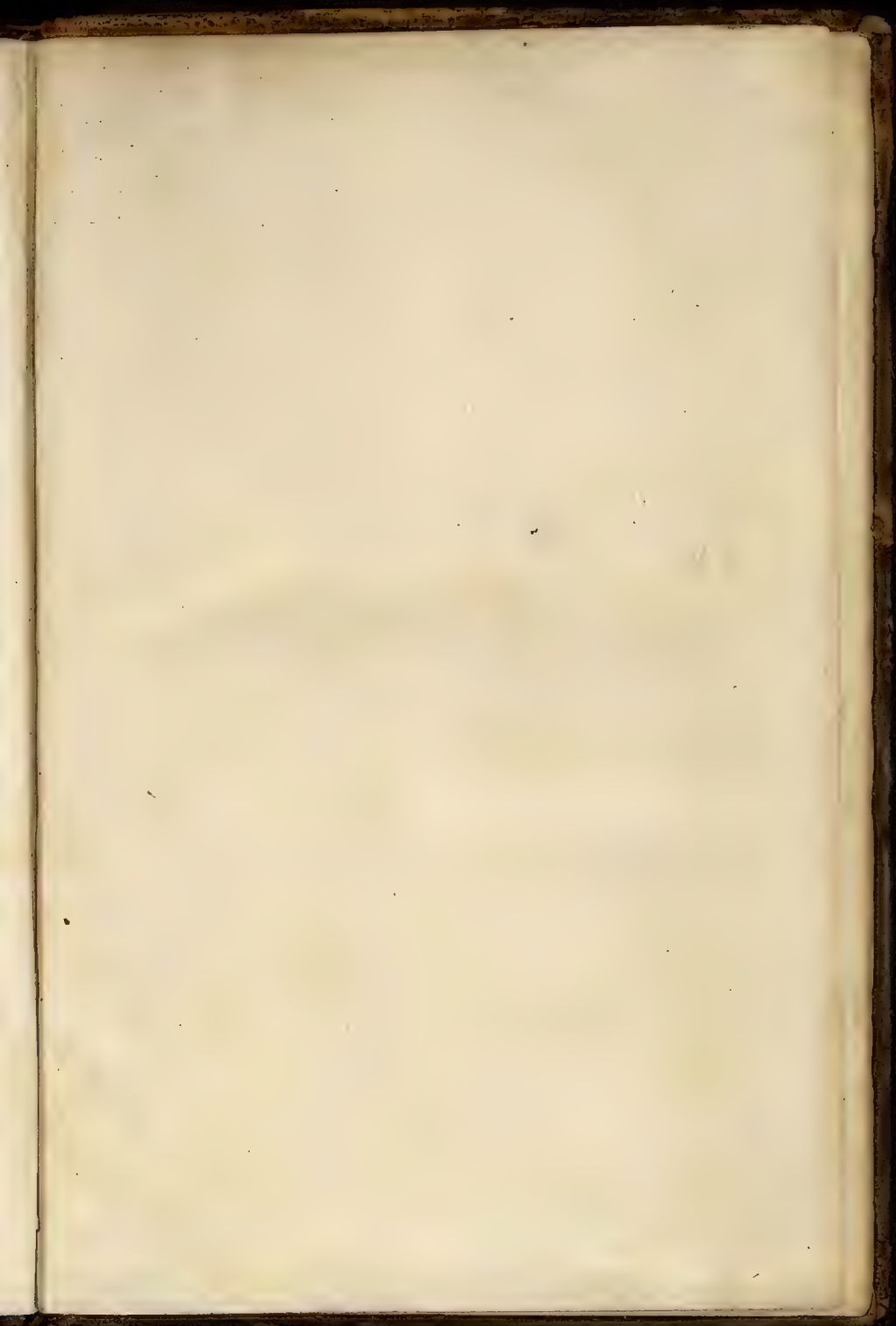
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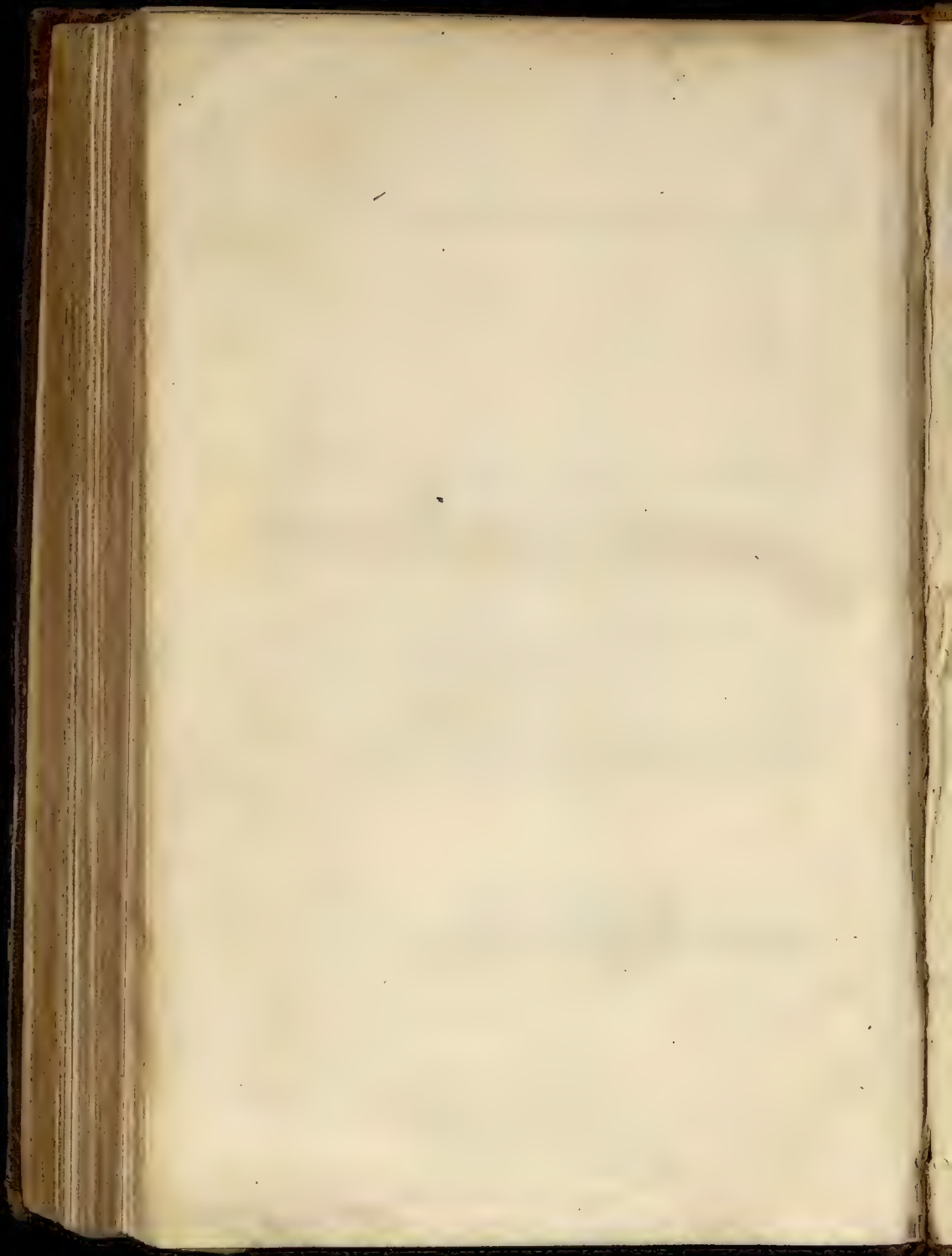
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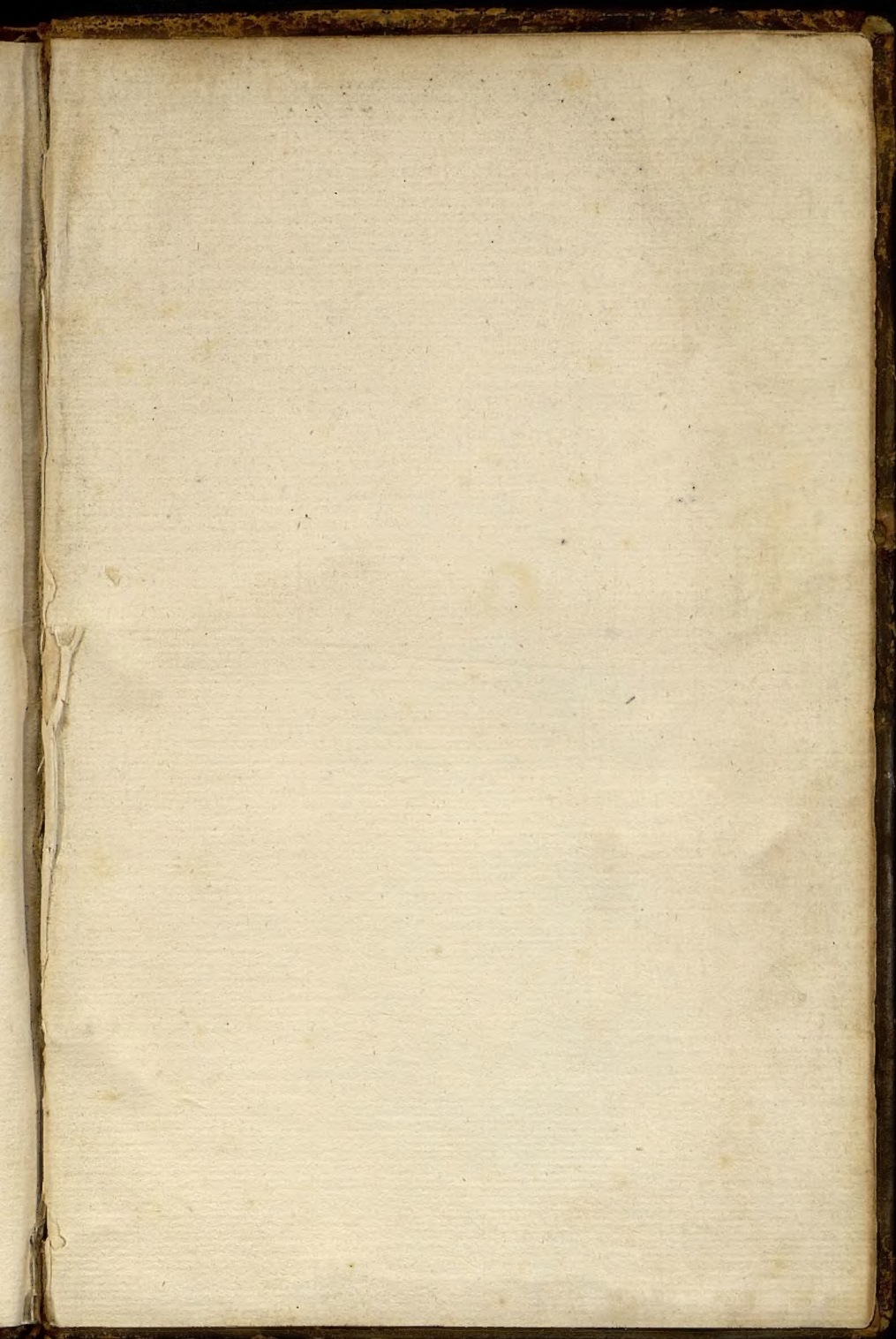


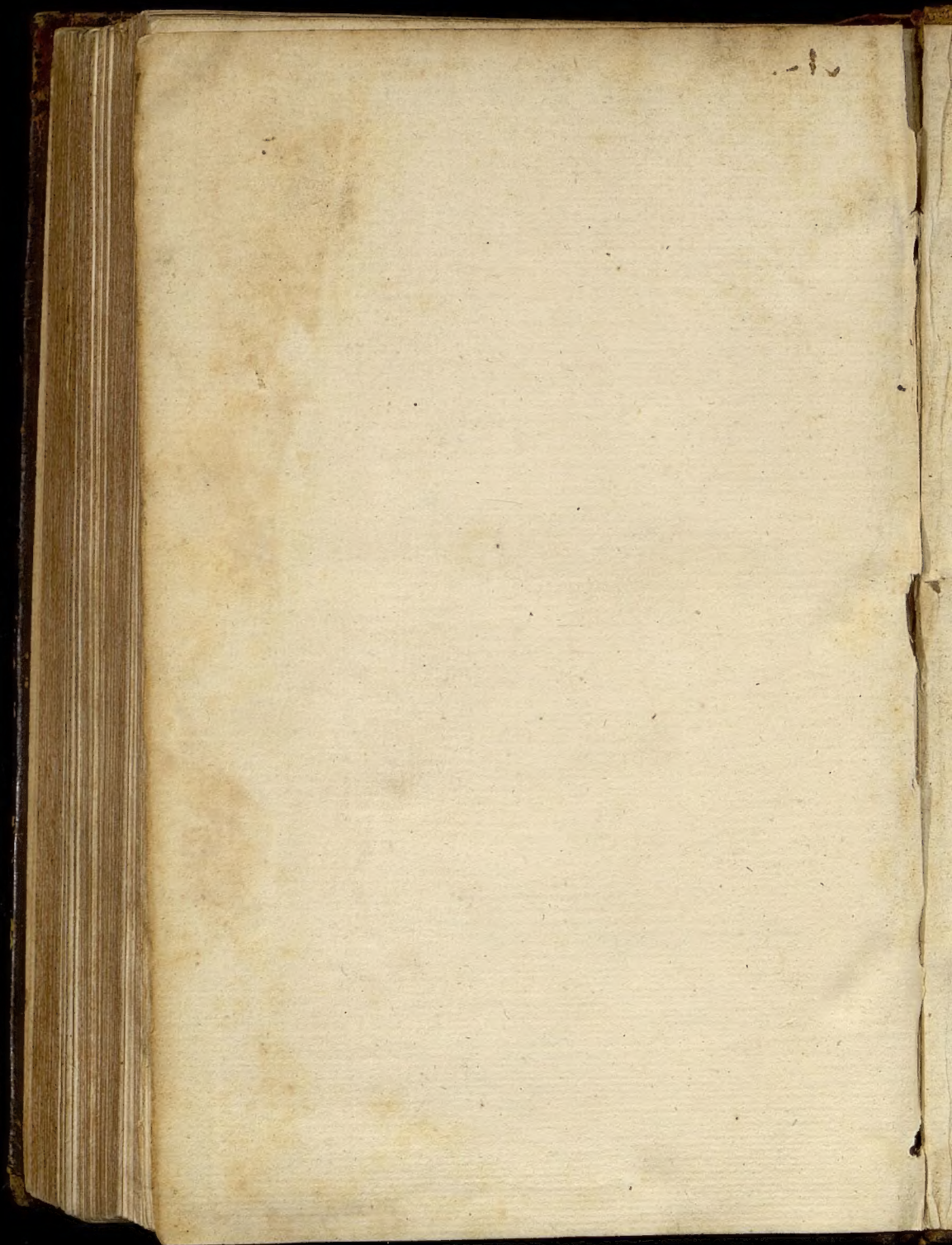
The Reader is desired, before he begins, to correct the following
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PAG. 384. l. 27. for *Al Idris*, r. *Ebn Earis*. P. 425. for *Tigre*, r. *Tigris*.
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P. 503. l. 21. for *Nienchien*, r. *Nienchien*. P. 506. l. 36. for *they*, r. *the*
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P. 565. l. 30. after *as*, insert *while*. P. 576. thro' that Chapter and else-
where, for *Kapshak*, r. *Kafgak*, or *Kippak*. P. 611. l. 23. dele *that*. l. 36.
for *five*, r. *four*. P. 632. l. 17. for *all*, r. *also*. P. 667. l. 6. for *in*, r. *at*.
P. 669. l. 15. after *Russians* close the Crotchets. P. 688. l. 32. alter *Province*,
insert of. P. 705. l. 24. for *Iarn*, r. *Iran*. P. 730. l. 18. for *Industry*, r. *Art*.
P. 748. l. 13. for *Diaro*, r. *Derya*. P. 754. l. 27. for *Sebettebin*, r. *Sabettekin*.
P. 755. l. 24. for 1135. r. 1175. l. 33. r. *Ala-din*.









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